

# **The Heritage Lodge**

## **No. 730, A.F. & A.M., G.R.C.**



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# **PROCEEDINGS**

**Vol. 15, 1991 - 1992**

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**Editor:**

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## **THE WORSHIPFUL MASTER**

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Worshipful Master - Lake Shore Lodge No. 645	1978
Affiliated - The Heritage Lodge No. 730, L.M.	1979
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## PREFACE

It is a pleasure as the Fifteenth Worshipful Master of The Heritage Lodge to write the introduction to the Proceedings for the year 1991 - 92.

This year the Lodge had three meetings out of town; 1) The March Meeting was held in Niagara-on-the Lake to help Niagara Lodge No. 2, G.R.C., commence their 200th Anniversary Celebrations; 2) In May we were invited by Unity Lodge No. 376 to hold our meeting in Huntsville; and 3) Our September meeting was held in Consecon, with Consecon Lodge No. 50 as Host. This is the first time in our history when our Annual Election was not held in Cambridge.

The Eighth Annual Heritage Banquet Night was well received as was our Guest Speaker V.W. Bro. John V. Lawer Q.C., who is also the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry of Canada. Details of the Topics of the various papers are given in the Editorial Comments. I thank the Brethren who prepared the papers for our enjoyment.

The Lodge now has a reduced copy of our Charter which is more manageable for transport. We thank the Grand Master, M.W. Bro. Norman E. Byrne for signing our copy of the 'Travelling Charter'.

On behalf of the Officers & Members of the Lodge and myself I thank our Editor and Secretary R.W. Bros. Jack Pos and Rev. Gray Rivers, who are both retiring this year, for a job well done. We wish them well and good health. Thank you.

It has been an honour to serve The Heritage Lodge as Worshipful Master for this year.

Frank G. Dunn, W.M.

## EDITORIAL COMMENTS

The first meeting of the Lodge this year was held at our regular meeting place in Cambridge on September 18, 1991. The Speaker on this occasion was our own R.W. Bro. John Storey, who presented a most interesting paper titled '*FREEMASONRY AND THE OLD GUILDS*'.

The Eighth Annual Heritage Banquet was held in the York Banquet Hall, Toronto, and the guest speaker was V.W. Bro. John V. Lawer, who spoke on the topic "Whence the Scottish Rite?" The Heritage Lodge was most fortunate in having the Sovereign Grand Commander of the Supreme Council of the 33rd Degree of the Ancient and Accepted Scottish Rite of Freemasonry of Canada, delve beyond the cloak of mystery to explore, for us, the 'Whence' of Freemasonry.

The March meeting was held under the auspices of the oldest Lodge in the Province, Niagara Lodge No. 2, G.R.C., which Lodge is Celebrating its Bicentennial Anniversary this year. It was most appropriate that W. Bro. Nelson King chose for his topic on this occasion "John Graves Simcoe - Statesman, Soldier and Freemason".

Our May meeting was held in Huntsville with Unity Lodge No. 376 as our Host. R.W. Bro. Robert T. Runciman presented a paper entitled "Sir Arthur Conan-Doyle - Sherlock Holmes and Freemasonry". Unfortunately, due to a prior claim by Quatuor Coronati Lodge No. 2076, we are unable to publish this paper.

The fourth paper for these proceedings entitled "The Heritage Lodge No. 730 - A Conscience for Ontario's Masonic History", was presented at the Niagara Lodge, No. 2, A.F.& A.M., G.R.C., Bi-centennial Anniversary Masonic History Conference, May 23-24, 1992, at Brock University, St. Catharines, Ontario.

Jack Pos

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## DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions or policies of The Heritage Lodge.

# **FREEMASONRY AND THE OLD GILDS \***

by

**R.W. Bro. John Storey**

I have the honour of belonging to one of the London Gilds. I am a Liveryman of the Honourable Company of Master Mariners and a Freeman of the City of London as well as a 33rd Degree Mason and a Past MPS of the Red Cross of Constantine.

I was attracted to Freemasonry when I learned what a lodge was doing in communities in the war-torn country of Korea in the mid 50s. Overseas lodges were sending funds for the rebuilding of homes and churches which had suffered during the fighting. I realized that Freemasonry gave men something to live for other than themselves; there was a family spirit amongst the members which was evident through the caring they had for each other and their families.

It was only later I discovered the common link between Freemasonry and the Old Gilds the aims and tenets of which I found went back to time immemorial.

The origins and history of our Craft have been the subject of many papers and books in many languages and from many different points of view. They are so obscure up to the time of the formation of the Grand Lodge that based on the evidence one finds everyone is entitled to draw his own conclusion.

There is evidence that guilds were in existence in Egypt at the time of the building of the Pyramids and magnificent temples of those days and also at the building of King Solomon's Temple. These builders' Guilds were no doubt composed of men of exceptional skill. In those early days when books were practically non-existent,

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\* Paper presented at the Regular Meeting of The Heritage Lodge held in the Preston-Hespeler Masonic Building, Cambridge, September 18, 1991.

buildings were erected to the Glory of God The Almighty and gave man the opportunity to express his highest ideals.

Apparently where there was demand by the Kings, popes and prelates, these guilds of expert craftsmen gradually moved from Egypt and Palestine through Greece and into Italy where they became the progenitors of the old Roman Collegia (13)\*. These we know were organized in lodges ruled over by a master and two wardens; they had three grades and used practically all our emblems. There is evidence that they used signs, words, grips and marks. It is possible to find the same marks on ancient buildings in India as you find in England.

However, be that as it may; the major question in our minds is what has this got to do with us? Does Freemasonry owe anything to the Old Guilds? According to a Past Master of the Quatuor Coronati Lodge it does.

You may say that it is all very well but what are "guilds"? and why should they have anything to do with our Craft as we know it today?

A definition written early last century may help us in this respect:- "They (the guilds) were in the nature of benefit societies; from which the workman, in return for the contributions which he made when in health and vigour to the Common Stock of the Guild, might be relieved in sickness or when disabled by the infirmities of age." They developed into what are now known as Livery Companies or Livery Guilds as described by a recent Lord mayor of London; - "The adaptation of the Liveries to encompass modern-day needs and technology has been one of the most outstanding achievements in keeping alive the spirit of Craftsmanship and professionalism on which this country is founded."

Now what does Freemasonry owe to the Guilds?

Apparently little research was done in the relationship between the gilds and freemasonry until covered by Bro. Bernard E. Jones on 8th November, 1960. He had read extensively of gild

*\* Bracketed numbers refer to numbered references in the Bibliography*

records and had come to the conclusion that our Craft owes much to the old gilds and livery companies; some details of which we have embodied in our organization, customs and language. He therefore chose to cover this subject in his inaugural address as incoming Master of the Quatuor Coronati Lodge No. 2076 in 1960. He was very systematic in his approach to the subject and I would like to give you some comments based on his paper:-

**The Jurisdiction** of the Premier Grand Lodge (1717) was originally only seven miles. In this it exactly followed guild practice in that the Masons' Company of London had jurisdiction of a radius of seven miles from its hall. A guild being essentially a "city body" commonly extended its jurisdiction two miles beyond the city limits. The Carpenters' Guild of 1607 is an example and which, when the boundaries of London were extended, followed suit; similarly with the growth of Freemasonry in the 1720s the jurisdiction of Grand Lodge quickly exceeded its original seven mile limit and covered not only the whole Kingdom but the Colonies overseas as well.

The vital importance of the **Grand Master's Charter or Warrant** is well known to all Masons and there is little doubt that the original idea came from guild practice. The granting of such a warrant or charter transformed a voluntary organisation to a legal body; a guild without a charter fought hard to obtain one perhaps very similar to the efforts made today for a warrant for a new lodge or chapter. The grant of a charter or warrant by the Crown or City Authority involved fees and charges; and, as in Freemasonry, the grant of a charter was then and still is a very important occasion.

**The word "Degree"** was commonly used in guild records and it is assumed that Freemasonry adopted this system from them. Shakespeare refers to the degrees in "Henry VIII" as follows:-

First Degree -Apprentices of the Craft; Second Degree - Freeman; Third Degree - Householdiers; Fourth Degree - the Livery or Clothing, the Fellowship; Fifth Degree - young Wardens, Second Warden and the Upper Warden or Master.

Freemasonry has given the word "degree" a deep and special meaning, but originally as a gild term it implied a step, or alternatively, a rank; e.g. the ordinances of the Masons' Company in

1481 directed its members to be clad in the clothing ordained for their "powers and degrees".

**Livery or "Clothing"** -- We commonly refer to our insignia as "clothing" which term has been taken directly from the gild customs. The gilds adopted livery, a distinguished badge or dress usually in the form of a cloak or 'gown', as far back as the 14th century. The livery was individual in colour and pattern distinctive to each Company. The Grocers' records from the early 1500s speak of "Brothers of the Clothing" -- many were fined for coming to the Hall "unclothed" or taking off a livery gown before the end of the session.

The early **Freemason** was lead to wear a distinctive article of dress, his apron, which he came to regard as his "clothing". All through the 18th century Brethren were fined for attending lodge "unclothed" or wearing an operative's apron instead of the speculative's symbolic apron, and in all this we see Freemasonry's dependence on gild precedent.

**CRAFT** -- This must be one of the commonest and most affectionately regarded terms in Masonry. It occurs in gild literature thousands of times. In general, the word "mystery" which meant "trade" in those days gave way in the 14th century to "craft" - this was retained until the 1600s when speculative Masonry adopted it. It must be realised that the old gilds had a dual life or function -- the "mystery or craft" working as a trade association, upholding the standard of workmanship, etc., and the "fraternity or brotherhood" promoting the spiritual and social well-being of the members and having special regard for religious observance, benevolence, etc.. All these four terms have come down as a heritage to Freemasonry, although the word "mystery" has gained a different, and esoteric or confidential meaning.

**FREEMASON** -- There has been some controversy concerning the origin of the term "Free". Apparently during the 17th century the term "freemason" referred to a skilled operative "freemason" who was later simply called a "mason" and the more skilled called "master-masons". London's Company of Freemasons dropped the syllable 'free' from its title which, in doing so, opened up the way for our Craft to make use of this term. Later the term was supplemented by the term "accepted" masons late in the 17th century and

as "free and accepted" masons after the founding of the first Grand Lodge(1717). All this is common knowledge but it is mentioned to show that freemasons succeeded to the proud designation that could only have come from nowhere else but from a gild.

The fact is recognised in numerous gild ordinances the origin or possible origin of the traditional qualifications of a candidate for Freemasonry; e.g. the Cutlers' in 1420, decreed that no member should take as apprentice any person unless he was of free-birth and condition, comely in stature and person, and of full age. In the same century the Carpenters' insisted that the apprentice shall be brought to the Master or Warden "to the intent that they may understand whether the same Apprentice be free borne or not and also that he be not lame, crooked or deformed...."

The world at large considers Freemasonry to be a secret society when in actual fact it is a closed society having some secrets. So was every gild through the centuries, but their secrets were not ours or our sort. The **Regius MS** (dated about 1380) in the first of the "Old Charges" emphasised the need for the apprentice "to keep close his master's counsel", - a great many of the Old Charges of later days insist that no one be accepted as a Freemason or know the secrets of the society until he had first taken the oath of secrecy. But we must remember that three or four centuries earlier than the Regis MS many trade associations or gilds impressed upon their members the need to maintain close counsel in all matters concerning their corporate livelihood. (The secrets of the old gilds could well be termed "trade secrets" which are common practice throughout the organisation of modern business today.) There are many instances of resolutions of the various gilds emphasising the need for "close council". There is more than one instance of an ordinance of a gild including the threat to dismiss anyone revealing "anything that passed at the table, contrary to his oath". This also reveals the fact that members of gilds were bound together by "his oath".

Masonic obligations are essentially promises to conceal secrets communicated to the initiated -- such secrets having a purely symbolic relation to the old "trade secrets" imparted to the old apprentices. Many of the 18th century masonic obligations were obviously modelled on the oaths enacted of the medieval gild

apprentice. The form of oath given in the **Dumfries No.4 MS (1710)** and similarly in the London Masonry of 1730 obliges the candidate not to divulge "charges and secrets" together with "the counsels of this holy lodge chamber or hall". In consequence we can see a direct link with or heritage from the requirement of the old gilds.

In our consideration of Freemasonry and the gilds on this subject of secrecy perhaps we should realise the common bond of the **atmosphere of secrecy** which we in fact have inherited from the traditions of the ancient gilds.

## LODGE RULES AND REGULATIONS

Although these for the most part have been dictated by common sense there have been some precedents which probably have been the result of gild practice. e.g. The common rule of the appointment of a lodge committee for the consideration of eligibility of candidates.

Within Freemasonry we are taught the strict duty of composing any differences which might arise between brethren. By-Laws and customs of the old gilds insist that Brethren defer any disputes to arbitration within the lodge; they also name penalties for not so doing. A dispute in the Grocers gild in 1390-1 involved two ex-mayors, men of power and estate - a dispute to "the great danger of the City and probably the whole realm"; a proclamation issued by assent of the Mayor and Aldermen insisted that no one speak nor counsel any opinion of the two disputants under penalty of imprisonment in Newgate for a year and a day. We are told that the court of Aldermen itself, in its concern for the prestige of the gild companies, often acted in a judicial capacity. (See Rules Respecting Trials - Page 107 G.L. Canada Constitutions also Sec. 198 page 90 Con. & Laws G.L. of S.)

## STEWARDS

A few years after the formation of the first Grand Lodge Masonry adopted an old gild system of placing upon the shoulders of Stewards all the responsibility and much of the expense of organizing the regular festivals. This system is the subject of the existing Grand Lodge regulation No. 36, placing upon the 19 Grand

Stewards the duty of regulating the Grand Festival "that no expense shall fall on the Grand Lodge and no lodge shall contribute towards the expense", each Grand Steward paying his proportion and not being allowed, under penalty, to accept moneys towards such expense. There is considerable evidence on this subject and to quote one rather interesting case; in the Masons' Gild, 1654, a Steward (thought to be the Master nineteen years later) was fined for refusing to serve; repented, but again refused, and as a result was committed to Newgate Goal until he paid or was lawfully discharged.'

It might be asked why would anyone wish to serve in an office involving heavy personal expense. The obvious answer is that serving the office of Steward led to membership of the Court of Assistants and opened the way to Wardenship.

During the 18th century the duties of what we now call the Senior Steward fell upon the Junior Warden as the "ostensible steward" of the lodge and during the period of the Union about the 1820s did the authority of the Junior Warden and the Steward began to diminish. Apparently it became desirable and customary for the Master to convey a courteous hint to the incoming Junior Warden that any stewardship now required of him would be purely speculative.

Freemasonry has inherited from the gilds the annual festival especially at the time of the Installation. The old gilds made rather elaborate feasts of their annual "bash" to which they invited VIP guests, had payed entertainers etc. You are all fully acquainted with this system so there is no need to go into further detail.

## BENEVOLENCE AND CHARITY

There was no need of precedent to guide our early brethren in the way of benevolence and charity. There are so many cases on records of that the old gilds did in the past - the alms houses, schools and hospitals they build and in a number of cases maintain to this day. Records also reveal quite a number of students who were and are being helped at the present time and sent to college.

It was the standing custom for the old gilds to make charitable payments from their "common box" which was kept

stocked by the receipt of fines and gifts. This "box" regularly passed into the care of the New Master and his wardens.

### The Beadle or Tyler or Outer Guard

The likeness of the old gild Beadle to our Tyler is identical. In those days he was 'of lowly stature'. But at the same time had many rather important duties which were essential to the well-being of the gild. In the old days he was the only paid official, part of his duties was the preparation and delivery of summonses to members; to prevent the waste of wine and liquor at dinners, to inform the Master that the court intended to fine him if he did not attend to his duties. In many cases the Beadle wore as special dress - a cloak or gown and hat or cap - and carried his emblem of office a silver-mounted staff.

I mentioned above about the Beadle being responsible for the preparation and delivery of summonses - there is on record the fact that in the Tuscan lodge No. 14 this custom lasted until 1814 and apparently in some lodges to a much later date.

The author Bro. Bernard Jones ended his excellent paper with the following - "Can there be, do you think, the slightest doubt that the guild Beadle has, in the Craft, become the lodge Tyler? If there is, I hope to dispel it by quoting from a minute of the Cutlers' Guild, June 15th 1644, relating to the Upper and lower Beadles: -

"Ordered from henceforth...the Beadles...stay att the outward doore until they shall be called in And to come in to attend the will of the court att the knocke of the Hammer."

The Guild system was in existence among the early Anglo-Saxons and is older than any of the early Kings of England. There were Cnybten Gyld, or young Men's Guild of King Edgar's time, 973, Orky's Guild, a religious one, during the reign of Edward the Confessor, 1042 to 1056, whose charter is still preserved and which appears to have been used as a precedent for later guilds whose practices were like those of Masonic Fraternities. Some writers consider guilds to be the offspring of Roman colleges and make reference to guilds in Europe - in France in 779 and later in No. way,

Sweden and Denmark in the 11th, 12th and 13th centuries. apparently there is little reference to English guilds until after the Norman Conquest about 1100 by which time Brotherhoods had appeared - in which members pledged their support of one another.

The word "Guild" is a derivation of the Anglo-Saxon "Vern Gilden", meaning to pay and every member was required to contribute to its support. There were guilds for mutual assistance, friendship and observance of religious duties and morality which had been in existence in all civilised countries from very early times. Even the trades and professions of Egypt during its early history were divided into trades and crafts. At Athens in Greece and to other large cities, clubs and societies similar to the guilds of Europe and the U.K., were in existence for Charitable and social purposes, granting assistance to those of its members in distress. Roman craft guilds were similar.

Among the early guilds were the Thane's Guild of Cambridge, the guild of Smiths at Chesterfield, and the Tailor's Guild of Lincoln. Later guilds became incorporated companies of Masons, Mercers, Drapers, Carpenters and Smiths. Several charters of these old guilds are still preserved and likely provide a fruitful source of information for the founders of Modern Freemasonry.

It is important to note that Masonic Guilds must be distinguished from the Freemason's Fraternity as for centuries master Builders and master craftsmen were called Freemasons. However, it is through the Freemasons' operative fraternities that Modern Freemasonry traces its history and lineage and not generally through the Charter Guilds.

According to Conder who wrote about the London Freemason's Company in 1894, Roman Colleges were brought to England by the Romans. They survived and no doubt gave rise to the Guilds which transmitted much of their system and practices to Freemasonry. Bernard Jones, whom I have quoted above was one of the best Masonic writers, he considers there is a reasonable case for the straight descent from these Roman Colleges to the Guilds.

The earliest traces of organisation among masons in the Western Christendom are found in connection with ecclesiastical

buildings. Traces of such an establishment are found in the building of the Abbey of Kilwinning which seems to have organized a considerable school of masonry. Apparently the reputation of the masons from this district has long been maintained. The survivals of medieval operative masonry in the 18th century Scottish Freemasonry are most interesting; the primacy of Mother Kilwinning among the Lodges of Scotland, and the importance of the Canongate Kilwinning and Leith Kilwinning, all testify to the importance of the monastic establishment at Kilwinning in connection with Scottish architecture and masonry.

Incidentally in modern times we have a number of lodges in Scotland going back with an unbroken record to the building epoch, and always closely associated with the town life, and the administration of the actual trade; some sort of national organisation is also indicated (QCC vol XLIII-1930-p.196)-Whereas in England to all appearances Lodge Masons and in the City Craft Gilds masons were distinct bodies, in Scotland in quite a number of cases members of the Lodge were also members of the Incorporation, and the Seal of Cause refers to "the common lodge".

In England at the time of the building of St. Paul's Cathedral (1675-1710) we find an operative craft or society with traditions, secrets and philosophy of ancient origin, but quite separate from the guilds. However from early records a Lodge was formed for the actual building of St. Paul's and was referred to as "Old Lodge of St. Paul's" which descended to what is now known as Lodge of the Antiquity No. 2.

Although York was considered to be the home of masonry in the 17th and 18th centuries there is only a dim tradition that organised operative lodges went out from thence as late as 1831 but they do not seem to have been connected with the cathedral and according to their tradition they originated under royal authority. Royal organisation became prominent in the later Middle Ages. The Kings of Scotland in the 15th century undertook a great deal of building. This was organised by a sort of public works department headed by the Royal Master Mason and he was apparently responsible for the design. Linlithgow Palace was begun in 1425 and Parliament Hall in the Castle of Stirling dates from 1473. Incidentally the names of the Master Masons have been preserved.

In Ireland apparently no documentary record has yet been discovered to give concrete evidence that their ancient brethren had been bound together by a code of laws and regulations similar to the Regius Poem as early as the 1400s. Yet the gild system was known in Ireland from very remote times. They are inclined to seek a religious origin for those associations practising brotherly love and relief and perhaps the true origin of the gilds is to be found in the Family. Furthermore the original meaning of the word "gild" is "an association in a town where payment was made for mutual support and protection" or according to another source :something connected with tribute, its mode of payment, or the medium of payment generally". This was quite a new thought to me and I believe it could well have been the evolution of the gild system which developed through the trade organisations to Freemasonry in parallel with the gilds as we know them today.

In the obscure period before Grand Lodges came into being the same phenomena crop up in Ireland as in England, consisting of scanty, tantalising references to masons, symbolisms and local lodges. "The English operative gild system, however, was imported into the Irish Pale and seems to have flourished there", to quote the History of the G.L. of Ireland. This could mean that wherever there were English settlers a gild system may possibly have come into being which later developed into masonic lodges. But more than likely these were based on what had been in existence for perhaps centuries. It is interesting to note that many overseas lodges were established by the Irish.

However as far back as the time of Henry VIII when there were questions of certain legislations concerning the gilds apparently there is no evidence that Gilds, whether Social, Religious or Craft have ever been brought into existence by Statute; they were a natural development, although many of them had charters which gave them authority to administer the regulations they themselves had framed. Apparently in each country the masons simply followed the general guild practice. The very earliest Minutes of the Edinburgh Lodge show that it is following the Gild practice. (QCC XLIII)

The actual transition from operative to speculative was indeed a very gradual process. In England there is little if any record of when it took place whereas in Scotland it can be followed in

considerable detail. Not only in Edinburgh but in many other lodges in the 17th and 18th centuries. (QCC-XLIII)

Quite recently I was reading a chapter in an old book which was published in 1911 on the subject of the origins of freemasonry in France which has added some interesting angles.

The subject was introduced by the comment that German authors have seized upon every trifling circumstance and every chance co-incidence to show a German origin of Freemasonry.

However French masonic writers were not tempted to seek the "origin" of freemasonry in their own past history but rather in the combination of French guilds with that of the "Companionage". With the result using a slight amount of faith in some plausible conclusions and natural deductions from some undoubted facts has given rise to an Origin. Some French authors have maintained that the "coteries" of working masons gave rise to the Order of Freemasons.

During the period 715-740 Charles Martel was responsible for special favours being granted to **stone masons** in France which became a tradition. This tradition became so well established as "to ensure very valuable privileges to the craftsmen claiming under it". With but one exception, all the Old Charges of British Freemasons also pointedly allude to the same distinguished soldier as a great patron and protector of masonry.'

Early in the 16th century French masonic writers were mixed in their interpretation of the situation. But the NON-masonic writers were more objective. Rebold states "The masonic corporations were in a large measure dispersed and dissolved in France at the beginning of the 16th century when their scattered fragments were absorbed by the city guilds." "At length in 1539 Frances I abolished all guilds of workmen in France thus perished Freemasonry according to the old signification of the Word."

There are many theories as to the origin of Freemasonry. The period in which Freemasonry is believed to have evolved was one in which politics and religion were inextricably linked and in which differences of opinion could split families, and eventually led

to civil war. Again there is the possibility that Freemasonry was still basically a trade-oriented society at the time of the formation of the premier Grand Lodge in 1717 was raised by that great historian Henry Sadler. Another long standing, though now discarded, theory saw Freemasonry as the direct descendent of the medieval Knights Templars. Although they may have had something to do with it in Scotland where it is claimed a number of Knights escaped to Scotland and fearful of further persecution transformed themselves into Freemasons. However another famous historian Waite, like Oliver, "believed that Freemasonry was essentially Christian in origin and character. He believed that Freemasonry had its origins in the gild system but that it had been transformed into a mystical system, its rituals, particularly of the additional degrees, conveying secret knowledge in the tradition of the Mysteries."

Perhaps what I have given you above can best be summed up in an explanation of Freemasonry by the Grand Lodge of England in their pamphlet "What is Freemasonry?:-

"Freemasonry is one of the world's oldest secular societies...It is a society of men concerned with moral and spiritual values. Its members are taught by its precepts by a series of ritual dramas, which follow ancient forms and use stonemasons; customs and tools as allegorical guides.

The essential qualifications for admission into and continuing membership is a belief in a Supreme Being. Membership is open to men of any race or religion who can fulfil this essential qualification and are of good repute.

Freemasonry is not a religion, nor a substitute for religion. Its essential qualification opens it to men of many religions and it expects them to continue to follow their own faith. It does not allow religion to be discussed at their meetings.

A Freemason is encouraged to do his duty first to God (by whatever name He is known) through his faith and religious practice; and then without detriment to his family and those dependent on him, to his neighbour through charity and service."

In conclusion I would like to quote from the Old Charges on page 2 of our own Book of Constitutions and which originates from the first Masonic Constitutions of 1722:-

"Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their conduct, to demonstrate the superior excellence of the faith they profess. Thus masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

This I believe epitomises a philosophy which is common to both Freemasonry and the Guilds.

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John Storey

# **REVIEWS OF PAPER PRESENTED TO THE HERITAGE LODGE**

September 18, 1991

by

R.W. Bro. John Storey

titled

## **FREEMASONRY AND THE OLD GUILDS**

**FIRST REVIEW** - was prepared by R.W. Bro Jack MacKenzie

I would first express my appreciation to R.W. Bro. Ed Drew for allowing me the opportunity of participating in the functions of the Heritage Lodge through this review.

I last had an opportunity to hear Bro. Storey when he presented a paper on the history and times of the Essenes to the 1991 spring class of the Toronto Chapter of Rose Croix. Bro. Storey is fast gaining a reputation as a distinguished guest speaker and masonic research student and I trust my review will not be superfluous to what till now has been an informative and enjoyable evening.

I must first congratulate Bro. Storey for the perseverance that he has demonstrated in researching such a complex subject. It is apparent from the bibliography and included comments that many books were reviewed, read and scanned to provide the material for this paper and we must face the fact that not all masonic literature is interesting reading.

The introduction portion of this paper contains many interesting items of information and indeed stimulates the curiosity of even the most casual student. Bro. Storey begins his presentation and I quote "The guild system was in existence among the early Anglo-Saxons and is older than any of the early kings of England". Nowhere in the paper however, can I find a brief and precise description of the guild "system" and I feel this inclusion would have

been beneficial to his audience. He does state later "the original meaning of the word guild is an association in a town where payment was made for mutual support" however this implies that its original meaning has evolved into something entirely different.

Very early in his presentation he indicates and I quote: "It is important to note that Masonic Guilds must be distinguished from the Freemasons fraternity: and then later "However it is through the Freemasons operative fraternities that modern Freemasonry traces its history and lineage and not generally through the Charter Guilds". I am still at a loss to explain these distinctions; Did the operative fraternity and the guilds evolve at the same times? If the operative fraternity was the organization of the tradesman, what was the purpose of the Masonic Guilds and who did they serve? For me these questions remain unanswered. As most masons do not differentiate between the Charter Guilds and the Freemasons Fraternity, I believe an explanation of these distinctions at this point would have been helpful.

It is interesting to note the inclusion of the theories of the rise of Freemasonry in Germany and France into the paper. However so much of these results are based on "assumption", "faith" and "deductions" I am sure they were included only as an interesting diversion and not support for the theme of this paper..

Under the section "Freemasonry's Debt to the Guilds", Bro. Storey provides over dozen examples of the origin of modern masonic terminology. These examples are supported by proof and logic to show a connection between the Charter Guilds and Freemasonry. He does not ask us to use any amount of faith or natural deductions. The listing of specific items and words on page 4 and onwards, e.g. Grand Masters Charter, Degree, Craft, Freemason. etc. and then detailing their evolvement is an effective method strengthening an argument and reinforcing the purpose of the paper.

In closing I would state that Bro. Storey's objective of demonstrating a connection between the old Charter Guilds and the masonic fraternity has been accomplished and is indeed knowledge grounded on accuracy, aided by labour, promoted by perseverance and, I might add, presented by an individual who has a firm grasp of the subject at hand.

Jack MacKenzie

SECOND REVIEW - was prepared by V.W. Bro. John V. Lawer

I first wish to thank, R. W. Bro. Edwin C. Drew, for the confidence he reposed in me when in his then capacity as Chairman of the Masonic Education Committee of the Lodge, he invited me to review this scholarly paper.

I must say, however, that as a neophyte Freeman of the City of London I feel as though I am somewhat in the position of the newly Entered Apprentice on the evening of and immediately following the ceremony of his initiation into the Craft who is so foolish as to dispute on the subject of the ritual with the a very senior and most learned Past Master of the Lodge of which he has just become a member.

Fortunately for me, because of the evident scholarship exhibited by our distinguished speaker this evening, I can restrict myself to comment only.

While recognizing that other theories as to the origin of Freemasonry certainly do exist and have their exponents, it would have been interesting to hear Bro. Storey's thoughts on the theory of the transition of operative into speculative Masonry, a topic particularly opposite to the title of his Paper.

The generally accepted theory is that for various reasons organizations of operative masons declined in the strength during the seventeenth century, and again for various reasons persons who did not practice the trade, or speculatives, were gradually admitted and in time came to predominate in these organizations or guilds of masons.

In a recent article in the Philalethes Magazine, Bro. John R. Nocas FPS, questioned the validity of the theory at least so far as England is concerned "simply because England did not have Operative Lodges during the transition period".

He went on to say, "England, however did have one great Guild, the Mason's Company of London, Coil says: "It is the only gild organiz-

ation of Masons of any consequence known to have existed in England - the Mason's Company is the oldest organization of Masons in England". " (1)

The Mason's Company of London, - the guild, - had existed since the fourteenth century. but early in the seventeenth century it began to "accept" non-operatives into its membership. This inner fraternity was known as the Acception, and by 1682 it was The Lodge. (2)

Nocas quotes, in part, the observations of Pick and Knight that membership in the Acception did not necessarily follow membership of the Company. Indeed, Nicholas Stone, the King's Master Mason, who was Master of the Company in 1763, did not join the Acception until 1639. (3)

Even to this day admission to the Freedom and Livery of some of the London companies is restricted to persons who are actually qualified in the skill or trade of the company whose name they bear. An example is Bro Storey's own Company, - the Master Mariners.

Reference to the City of London Directory and Livery Companies guide reveals that among those where the Livery is restricted is the Mason's Company. (4)

Does this then, provide the clue to the origin of the link which Bro. Storey demonstrates, exists, between the Craft and the Guild?

It would be interesting to see whether there is evidence in the records of the Mason's Company which would show a withdrawal of The Lodge from the Company to become the genesis of the speculative Craft.

Whether the traditional view that organizations of operative Masons throughout England began to admit members not skilled in the particular trade be adopted, or Bro. Nocas "theory that perhaps friends of the Acception organized throughout England Lodges which were speculative from the beginning, it is, of course, the fact that the first Grand Lodge was established in London.

Bro. Storey notes that the territorial jurisdiction of the Premier Grand Lodge (1717) followed initially the practice of the Mason's

Company of London. He refers to this jurisdiction as being seven miles from its hall. Bro. Michael Spurr in an interesting article in volume 102 (1989) AQC p 197 says, "When the Premier Grand Lodge was founded it restricted its activities to those parts of London that fell within the area known as "The Bills of Mortality" which was, at that time, roughly a ten-mile radius from Charing Cross". (5)

Whichever measurement is correct originally, everyone agrees that very soon the jurisdiction of the Grand Lodge extended far beyond the City, - and with the expansion went so many of the traditions, customs, ideals and, indeed, the trappings of the old guilds.

Time and space naturally precluded Bro. Storey from giving a complete list of all the matters Freemasonry adopted or inherited from the gilds and particularly from the Mason's Company.

One area to which he alludes and which cannot be emphasized too much in the context of his subject is the fact that the training of an apprentice was always in moral character as well as craft skills or trading practices (6). At the Admission Ceremony to the Freedom of the City the person so honoured is presented with a small red book stamped in gold entitled "Rules for the Conduct of Life". It contains thirty-six rules, all of the highest moral character and with many references to the Holy Bible.

Finally, - so this review does not become longer than the paper itself, - Bro. Storey quotes the pamphlet "What is Freemasonry" issued by the United Grand Lodge of England that Masons "are taught...its precepts by a series of ritual dramas, which follow ancient forms". Particularly when one thinks of the degrees of some of the appendant orders, could their origin possibly be found in the mystery, miracle and morality plays staged by the medieval guilds?

Bro. Storey's excellent paper has enriched our knowledge and whetted our appetite for even more light to be shed on his interesting subject.

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- (3) The Philaethes Magazine, December 1990, p 11
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- (4) City of London Directory & Livery Companies Guide, 1988, p 205
- (5) A.Q.C. (1989) vol. 102, p 197
- (6) The Honourable Company of Freemen of the City of London of North America, p 6

## **RESPONSE TO REVIEWERS**

by

**R.W. Bro. John Storey**

Replying to R. Wor. Jack MacKenzie's Review:---

### **1. To clarify the definition of the Guild System---**

I would say the function of a guild was two fold - first of all composed of a group or lodge of men of the same profession who shared their expertise and professional secrets. They demanded the highest standards of work as their reputation and in consequence livelihood depended on the quality of their production.

Secondly it was natural that they should become bound together socially:-

A definition written early last century may help us in this respect:- "They (the guilds) were in the nature of benefit societies: from which the workman, in return for the contributions which he made when in health and vigour to the Common Stock of the Guild, might be relieved in sickness or when disabled by the infirmities of age." They developed into what are now known as Livery companies or Livery Guilds as described by a recent Lord Mayor of London:- "The adaption of the Liveries to encompass modern-day needs and technology has been one of the most outstanding achievements in keeping alive the spirit of craftsmanship and professionalism on which this country is founded."

I apologize for taking for granted that I had made it clear: before the adoption of the term "Freemason" as we know it today - this word was given to mean a man who was "free" or "free-born" and who was a mason or a stone-mason or a builder in stone in the old days. He was given the nomenclature of 'freemen mason' later shortened to "freemason" as was the term "master mason" used describing those who had served their apprenticeship, paid their dues or fees and were qualified and expert in their professional. Hence the term Freemason's Fraternity to which I have referred in the text of my talk.

As stated in my reference to the Freemason the usage with reference to Masonry as we know it today came into being probably sometime in the late 17th Century and finally adopted with the formation of the Grand Lodges early in the 18th Century. At this time the affix "A.F. & A.M." (Ancient Free and Accepted Masons) came into being.

The question as to "who did they serve?" is a good one-- Initially they served their separate and autonomous groups or lodges. When the "outside" world realised the advantages and benefits of this system of "benefit societies" those who were outside the profession of the group or the lodge requested permission to join and for the payment of the necessary fees they were able to join - however there are still lodges in London which I presume restrict membership e.g., Chartered Accountants (3126), Chartered Architects (3244), London Mayors (3560), Municipal & County Engineers (3920), Oxford and Cambridge University (1118), Royal Air Force (7335), Westminster Bank (3647), and many more not only in Britain but in other parts of the world as well.

Replying to V. Wor. John Lawer's Review--

I am deeply grateful for the time taken and the scholarly approach John has given to my paper and would be glad to comment on the points he has raised:-

1. He comments on "the theory of the transition of operative into speculative Masonry":

My personal impression is that during the 17th - 18th Centuries there was a period when benevolence and charity came to the for-front. This situation within the Old Craft Gilds came to the notice of the "non-operative" men who were on the outside of the Guilds - Brentano covers the situation very ably in his writings:- "The object of the early Craft Guilds was to create relations as if among

brothers: and above all things, to grant to their members that assistance which the members of a family might expect from that family. As men's wants became different, this assistance no longer concerned the protection of life, limbs and property, for this was provided for by the Old Frith Gilds as they were called, the principal of the Craft Guilds was to secure their members in the independent, unimpaired and regular earning of their daily bread by means of their Craft. Not unlike the apparent objective of present day unions.

It will be appreciated that the kind of assistance and brotherhood demonstrated by the Craft guilds attracted the "non-operatives"--Naturally there was opposition in some areas against non-operatives best illustrated by a story from the early 1600s--"Many of the operatives did not view the introduction of the 'speculative' element with favour and at one time they were arrayed in hostile camps; but eventually those who supported the "Gentlemen" or "Geomative Masons" won the day, the "Domotics" of Operatives having to succumb. In Lodge of Aberdeen, Scotland, the majority in the A.D. 1670 were actually non-operative or "speculative" members" It was about this time that the term "freemason" or "frie mesones" made its appearance being discovered in lodge minutes of December 27, 1636.

Concerning his question about the origin of the link between the Craft and the Guild--

Some sources agree that the transition between the gild and the Craft was gradual (as stated in my paper) and not especially defined to any one particular date. Perhaps it was because of this inclusion of non-operatives that the "split" took place between the purely Operative Guilds such as my own Guild or Company which is restricted to members of my own "craft" and Freemasons' Lodges which are as we all know for the most part composed of and open to all men whether operative or speculative members. Could it be that Freemasonry is an off-shoot from the Old Guilds?????

V. Wor. Lawer comments in the final paragraph of his review about the series of ritual dramas well known in North American Freemasonry and which follow ancient forms--this I believe could be the subject of another paper - I am sorry I did not touch on this vast and interesting topic in my paper. Perhaps someone may follow up on this subject and present it to us at some future time. Personally I am deeply grateful to those who have so ably made dramatic portrayals of all the degrees I have witnessed in Freemasonry; they have helped me to understand the ritual in a very realistic way.

John Storey

# WHENCE THE SCOTTISH RITE \*

by

V.W. Bro. John V. Lawer

Worshipful Master, R.W. Bro. Frank G. Dunn, and my Brethren:

Firstly, R.W. Sir, I do thank you for the privilege you have accorded me in inviting me to present this paper at the *Eighth Annual Heritage Banquet*.

When I reflect upon the calibre of the brethren who have presented papers at the previous seven Annual Banquets I am both proud and humbled by your invitation.

I am the more humble since I have chosen as my topic **"WHENCE THE SCOTTISH RITE?"** and I recognize that I am speaking a scant two weeks before that most distinguished masonic Scholar, Cyril Batham, Past Master of Quatuor Coronati Lodge No. 2076, London England, is scheduled to deliver the **Twelfth Annual Philalethes Lecture** in Washington, and his subject will be **"THE ORIGIN OF FREEMASONRY: A NEW THEORY"**.

Like many of you I plan to be present to listen to his address, and I just hope I will not feel too embarrassed as I recall on that occasion my comments here tonight.

The late Alben W. Barclay, Majority Leader of the United States Senate and later Vice President, said that it is impossible to give a good after-dinner speech unless the audience is exceptionally bright and half drunk. You certainly qualify for the first, but are

\* *Paper presented at the Eighth Annual Heritage Banquet of The Heritage Lodge, held in the Banquet Hall of the York Masonic Temple, Toronto, January 29th, 1992.*

nowhere near passing his second test. It will, therefore, be impossible for me to give a good address, so, by way of compensation I promise to be brief, - well, as brief as a lawyer ever can be.

I want to say also, by way of apology, that given my interest in history, my involvement in so many branches of Freemasonry, - and especially, of course in the Ancient and Accepted Scottish Rite, - and having been granted the privilege of being admitted to the Freedom of the City of London and to one of the City Livery Companies, I wish most sincerely that I could find the time to pursue in depth the thoughts I can only briefly and imperfectly for you tonight.

## WHENCE THE SCOTTISH RITE?

The second objective of The Heritage Lodge as set forth in the 'Preface' to the Lodge By-Laws is said, in part, to be "*To promote the study of Masonry in general .....*"

The stated objective and, indeed, the very name itself of the lodge, is, I submit, sufficient excuse for me to choose as the subject of this paper, "*WHENCE THE SCOTTISH RITE?*"

The nineteenth century English Barrister, Historian and Antiquarian who did much to promote the study of Medieval History (1)\*, Sir Francis Palgrave, once wrote that "*The fundamental rule of science, whether in history or elsewhere, is not what has been believed, but what is true.*"

The entered apprentice is charged that the pursuit of truth is a sacred duty, and thus, having been willingly obligated, he can and should echo the words of the Psalmist, *I have chosen the way of truth.*" (2). But 'what is truth?' - that, you will remember, was the question posed by Pilate to Jesus (3).

In the context of this paper, what specifically is the truth of the origin, - the "*Whence*" - of the Scottish Rite?

In chapter one of The History of the Supreme Council 33 Deg. Ancient and Accepted Scottish Rite of Freemasonry of Canada 1874-1974, it is said, "*Prior to 1801 ... The History of the Ancient and Accepted Scottish Rite is, at least in part, traditional, and in some*

\* Numbers in brackets refer to corresponding numbers in the 'Bibliography'.

*measure disputed.*" That this is so should not be surprising since, although nowadays it is frequently said in our country that Masonry is a society with secrets and not a secrete society, oft times and elsewhere this has not been the case. In any event, such has seldom been its public image anywhere.

Sometimes persecuted, more often regarded with inquietude by established authority, masonic intercourse has often perforce been carried on sub rosa.

'In such circumstances masons could well empathize with the dictum of the 3rd Earl of Shaftesbury, the English Philosopher, who died in 1713, who said' *"that wise men were all of the same religion, and when asked what that religion was, replied that wise men never tell."*

Why should there be this suspicion if Freemasonry is, indeed, but a beautiful system of morality, veiled in allegory and illustrated by symbols?

And why, when again as an entered apprentice we were called on to make a daily advancement in masonic knowledge, should our own origin be so cloaked in mystery?

In recent years there has been renewed interest in the subject, although, strangely, those who have pursued this quest for knowledge have more often than not been non-masons.

Traditionally English masonic scholars have accepted, or promoted, the theory that modern Freemasonry evolved from Guilds or Associations of operative masons consequent upon the acceptance into such organizations in the seventeenth and eighteenth centuries of non-operatives or speculative masons. Such persons petitioned, it seems for membership either because they were attracted by the lofty ethical precepts inculcated in their members by these organizations, or for what perhaps, depending upon one's point of view, may have been the less laudable purpose of cloaking behind an apparently innocent facade the opportunity of discussing and promoting the ideas of the age of enlightenment which would ultimately sweep away the Old Order.

I will return to this second suggestion later in this paper.

Again the genesis of the higher degrees, which eventually evolved into the present degree system of the Scottish Rite, - and the term 'higher' is used here only in the sense of higher in numerical

order and not with any connotation of relative superiority, - "has," to quote Brigadier A.C.F. Jackson, "*never been satisfactorily settled.*" (4).

There seems to be at least three theories. The first two are characterized by Jackson in the opening chapter, entitled "*The Birth of Ecossais Masonry,*" in his "*Rose Croix, A History of the Ancient and Accepted Rite for England and Wales.*" (5). He refers to one as the English Theory and to the other as the French Story.

Both of these versions place the origin of the degrees in the 1730's or perhaps even slightly earlier. In the one, some at least of the high degrees were formulated in England, and France became their beneficiary as a result of the outpouring of English Freemasonry from about 1725. These degrees became particularly popular among English lodges in France whose members were supporters, many of them Scotsmen, and perhaps some Irishmen, of the exiled Stuart Pretenders to the British Crown.

The French story sees the higher degrees as having actually been invented in France in lodges frequented by, mainly, Scottish Jacobites, and being called Scottish Degrees because of the National Origin of many of the lodge members, and to distinguish these degrees from the two, and subsequently three, degrees practised in English lodges.

Perhaps the two theories are not mutually exclusive. There was a wide variety in the degrees as they proliferated, and their appearance coincided with a period when enlightened men, - the Speculatives attracted to the lodges of the day, - travelled frequently and engaged in social intercourse with each other between the two countries, following the cessation of hostilities upon the signing of the Treaty of Utrecht, the enactment of a liberal act of toleration in England, and the relaxation of censorship in France. Would it not be reasonable to believe that masons on both sides of the Channel were familiar with the existence and the working of some of the degrees whatever their origin?

In any event the practice of higher degrees continued to be popular in France, and from there spread to Prussia and abroad to America. On the other hand, interest in such Scottish Degrees in England did not generally last very long. There may have been several reasons for their decline in popularity. One reason would almost certainly seem to have been their association with supporters of the Stuart cause.

Harry Carr has noted in The Freemason at Work (6) that loyalty to the King, without treason or treachery, is prescribed in every version of the Old Charges, and the Cook Manuscript of Circa 1410 enjoins Loyalty to the King of England and the Realm. Thus any likelihood that the higher Scottish Degrees might spread in England was interrupted with the return of Bonnie Prince Charlie and the '45.

Perhaps as a result of the rivalry, and in earlier centuries open hostility, which has existed between England and Scotland, the English have been at pains to distance any close early relationship between Scotland and Freemasonry and certainly the high degrees. Although the word "Scottish" did appear on occasion following the establishment by Dr. Robert Thomas Crucifix of a Supreme Council for England and Wales by authority of a Patent dated October 26, 1845 issued to him by the Supreme Council of the Northern Masonic Jurisdiction, U.S.A., the word does not appear in the Patent dated July 15, 1874 issued by the Supreme Council for England and Wales authorizing **Thomas Douglas Harington** to establish a Supreme Council for the Dominion of Canada (7).

In 1909 the word "Scottish" was officially dropped from the title of the English Supreme Council (8), and in England and Wales the Rite is known as The Ancient and Accepted Rite.

Brigadier Jackson says categorically as he nears the end of his chapter on the Birth of Ecossais Masonry, *"In conclusion, it must be stressed that Scotland had no real connection with any kind of high degree masonry in spite of the way in which the term Scots or Ecossais were used during this period"* (9), that is in the second quarter of the eighteenth century.

The third theory would seem to have had its origin, or at least its first public appearance, in the oration delivered by **Chevalier Andrew Michael Ramsay** before a lodge at Epernay in France on December 26, 1736. Ramsay's thesis was that masonry, although founded in remote antiquity, had been renewed by, to use his phrase, *"Our Ancestors the Crusaders,"* and had been spread by them throughout Europe upon their return from the Holy Land. In particular he said it had been introduced into Scotland from France *"because of the close alliance between the French and the Scotch."*

Whether or not the oration was repeated on March 21, 1737 at Paris before the Grand Lodge of France of which he was Grand Chancellor, - Jackson says it was not (10). The official history, published by the Supreme Council of the Northern Masonic

Jurisdiction says it was (11); Ramsay saw to it that his paper received wide circulation. And in France it met with enthusiastic response.

Ramsay was himself born in Scotland in the 1680's, - the exact date is uncertain, apparently into a Calvinist family. However, he subsequently took up residence in France where he converted to Roman Catholicism. There, and in Rome, he tutored the sons of Noble and Royal Families. One of his pupils was **Charles Edward Stuart**, - the young pretender, Bonnie Prince Charlie.

Jackson characterizes Ramsay's theory, which joined Christian Knighthood with Masonry, as a "*Completely fictitious story.*" (12). **Frederick Smyth**, in his Brethren in Chivalry 1791-1991 says the connection is "*Without historical foundation.*" (13).

Nevertheless, the story has persisted for a quarter of a millennium. Since at least the time of **Baron Von Hund** and his Rite of Strict Observance, which flourished in the latter half of the 19th Century. The story has been associated specifically with the Order of the Poor Knights of Christ and the Temple of Solomon, - The Knights Templar. And it is this connection which continues to tantalize the minds today of contemporary non-masonic authors, such as Michael Baigent, Richard Leigh and Henry Lincoln, John J. Robinson and Michael Bradley.

Joseph Fort Newton in The Builders refers in a note to a reference in history of Freemasonry and Concordant Orders by Hughan and Stillson to a statement in Realities of Masonry by Blake, to the effect that while the theory of the descent of masonry from the Order of the Temple is untenable, a connection between the two societies, in the sense in which an artist may be said to be connected with his employer, is more than probable (14).

Does this observation furnish us, perhaps, with a clue we should pursue as we seek the "*Whence*" of the Scottish Rite?

I am not unmindful of the lecture which cautions not to endeavour to make many little circumstances, that weigh nothing separately, weigh much together.

Nevertheless, I am impressed by the submission made by the authors of The Holy Blood and The Holy Grail that "*What is necessary is an interdisciplinary approach to one's chosen material,*" - in short, a willingness to synthesize, - "*For only by such synthesis can one discern the underlying continuity, the unified and coherent fabric, which lies at the core of any historical problem*" (15).

Pursuing, then, the suggestion noted by Newton of a possible connection between Masonry and the Order of the Temple, one finds the positive assertion by Michael Bradley in the Columbus conspiracy published just last year that, "*It seems that Templars were ..... behind the short-lived phenomenon of gothic-styled cathedral building.*" (16).

Bradley notes that all the great gothic cathedrals were constructed only during the 194 years of Templar ascendancy in Europe. He makes several other interesting observations. He says that a number of scholars of architecture have found that these cathedrals conform to an unvarying canon of design, apparently derived from an Egyptian source, but found also in the plan of the temple of Solomon. Here we pause to recall that Baldwin II, King of Jerusalem, granted the Order quarters on the site of King Solomon's Temple in Jerusalem and from this they took, in part, their name, - The Order of the Poor Knights of Christ and the Temple of Solomon.

Again to quote Bradley, "*Aside from the Architectural Canon, the financing of these cathedrals is believed to have been made possible by Templar money. We find that a Templar Priory was located very near to every 'NOTRE DAME' ever built, sometimes within the shadow of the spires. One of the major mysteries about the sudden spate of cathedral-building is how, at the time, towns could afford to raise them. The cost of Salisbury Cathedral, as just one example, was far beyond the fiscal resources of medieval Salisbury's small population. The money, and the organization of Master Masons, must have come from some outside source. It seems that the gothic "Notre Dames" all over Europe, in Cities and smaller Towns alike, were raised by a travelling corps of master masons and architects employed to construct a concealed message in stone and paid for by Templar Money.*" (17). In this regard it must be remembered that as the crusades declined, the Templars became the bankers of the Mediterranean World and beyond, carrying goods in their own fleet of ships and handling the transfer of large sums.

I find it of some interest that Bradley should take Salisbury as his example since the cathedral was finished in only thirty-eight years, and when it was consecrated in 1258, it became the first example of pure, unmixed gothic style in England (18).

Joseph Fort Newton would again agree with some at least of Michael Bradley's comments. Newton writes that the cathedral-builders were quite distinct from the Guild-masons, the one being a universal order whereas the other was local and restricted. Older than Guild-masonry, the order of the cathedral-builders was more powerful, more artistic, and, it may be added, more religious. He

continues "...during the building period the order of Masons was at the height of its influence and power. At that time the building art stood above all other arts, and made the other arts bow to it, commanding the services of the most brilliant intellects and of the greatest artists of the age." (19).

Further, Newton quotes from a non-mason, James Dallaway, Architecture in England, that "*The honor due to the original founders of these edifices is almost invariably transferred to the ecclesiastics under whose patronage they rose, rather than to the skill and design of the master mason, or professional architect, because the only historians were monks.*" (20).

Newton does not mention the question posed by the author of the Columbus Conspiracy and by the authors of the Holy Blood and the Holy Grail as to whom our lady really may have been in the dedication of the gothic cathedrals to Notre Dame.

But Newton does refer to what he calls the cartoons in stone which portrayed, with searching satire, abuses current in the medieval church. He quotes in a note from a list compiled by Findel, History of Masonry, where that author refers to some carvings which have obvious masonic allusions, and concludes with the comment, "*These bold strokes which even heretics hardly dared to indulge in.*" (21).

Perhaps, the Templars over indulged, for when Philippe IV of France, - Philippe the Fair, - Moved swiftly and decisively against the order in his dominion at dawn on Friday October 13, 1307, the alleged excuse was their heresy. Despite the zealous efforts of the holy office of the Inquisition during the years which followed until the Grand Master, Jacques de Molay was roasted to death over a slow fire on the Isle of Jews in the Seine at Paris on March 18, 1314, the verdict of history in relation to the charge remains the Scottish verdict, - not proven.

Despite Philippe's success in suppressing the order in France, many individual Templars, and the entire Templar fleet, based at La Rochelle, escaped his dragnet. While Frederick Smyth rejects what he calls the bait so temptingly offered by Michael Baigent and Richard Leigh in The Temple and the Lodge that some of the fleet sailed to safe haven in those parts of Scotland controlled by Robert the Bruce, there seems little doubt that English and French as well as Scottish Templars helped to defeat the English forces under Edward II at Bannockburn on June 24, 1314.

The Papal Bull of 1312 suppressing the order was never proclaimed in the Scotland controlled by Robert the Bruce, while in England Edward II, who is alleged to have wrought as a craftsman with his companions at night, moved but slowly against the Order. Although their properties passed to the hospitallers, their persons were not subjected to the torture inflicted upon a large number of members in France.

John J. Robinson in his Born in Blood, The Lost Secrets of Freemasonry, published in 1989, sets out to demonstrate how many terms used in the Craft, and the clothing worn by its members, otherwise difficult to comprehend, are explicable if one considers them in relation to the language, dress and customs of the Knights Templar.

A.C.F. Jackson in his Rose Croix comments that the Old Charges "... with their slightly ridiculous codes of conduct designed for medieval workman..." can only have appeared to the speculatives who began entering the Craft in the seventeenth and eighteenth centuries "... as comical as they do now to us." (23).

Robinson does not view the Old Charges in such a light at all. He views them as a set of instructions for a secrete society created to assist and protect fraternal brothers on the run and in hiding from the church. The fugitive Templars would have needed a code such as the Old Charges of masonry, but the working stone-masons clearly did not (24). The need for signs of recognition is even more obvious.

Newton notes that while at this distance in time the middle ages wear an aspect of smooth uniformity of faith and opinion, in reality what looks like uniformity was only conformity and underneath its surface were many secret societies keeping their beliefs alive.

Robinson comments that some dissidents run for the woods and hide, while others organize. In the case of the fugitive Knights Templar, the organization already existed. The church which had fought for a position of supremacy in a feudal context was slow to accept changes that might affect that supremacy, defining any disagreement with its tenets as heresy. In its bloody rejection of protest and change it provided organizations like the Knights Templar with a river of recruits that flowed on for centuries.

But while men may ask their opinions from the profane they cannot easily hide their bodies in the woods for their entire lives.

While various solutions might be found, many Templars may have done what their preceptor in Lorraine reputedly advised them to do, - shave their beards, don secular garb and assimilate themselves into the local populace.

In The Temple and the Lodge, Michael Baigent and Richard Leigh say that before their formal dissolution the Templars sponsored their own Guilds. They also acted as patrons and protectors for other Guilds of Craftsmen and Stonemasons, and appear, on occasion to have become members of such Guilds themselves. On occasion, too, skilled artisans would be taken in as 'Associates' of the Order (25). They refer to the comment in Aitken The Knights Templar in Scotland, that there the commercial activities of the Templars had reached such a point that they were threatening the well-being of the Trade Guild members. A law was passed to ensure that "... *no Templar should meddle in buying or selling goods belonging to the Guild unless he were a Guild member.*" As the Templars did not curtail their commercial activities, it follows that some must have joined the relevant Guilds.

Since a Guild was not an Association of workers, but rather an Association of entrepreneurial owners, it should not have proved too distressing for a Knight to have adapted to this role, particularly as a plausible cover story. To quote Robinson, "*It would not be at all unusual for a secret society whose central ritual involved the allegorical building of the Temple of Solomon to gradually assume the cover story of being actual builders.*" (26).

One of Robinson's theses is that the Great Society apparently behind the Peasant's Revolt in England in 1381 was, indeed, the Knights Templar. While it may only be a coincidence it is interesting to observe that while the Mason's Company in London was not incorporated until about 1410, it appears to have come into existence following a merger between two separate companies which existed in London at least as early as 1379, - Freemasons and Masons.

Not all of the Knights would have followed this course. There is the legend recounted by the authors of The Holy Blood and The Holy Grail that the Order which fought beside Robert the Bruce at Bannockburn maintained itself as a coherent body in Scotland for another Four Centuries.

They refer to the account recorded by Waite, New Encyclopedia of Freemasonry, that at the battle of Killiecrankie in 1689, John Graham of Claverhouse, Viscount Dundee, the leader of the Stuart cause, was killed on the field of battle. When his body was

recovered he was reportedly found to be wearing the Grand Cross of the Order of the Temple, - not a recent device supposedly, but one dating from before 1307 (27).

The story is one with which Andrew Michael Ramsay would almost surely have been familiar. And, again, while it may only be coincidental, the first of the Papal Bulls against Freemasonry - In Eminenti, promulgated in the name of Pope Clement XIII, - after Freemasonry became public, so to speak, with the formation of the premier Grand Lodge in London in 1717, was, in fact, issued in 1738, - only a little more than one year after Ramsay first delivered his oration in France.

As mentioned earlier in this paper the degrees of the Scottish Rite spread to America from France. There is little doubt that the Southern, or Mother, Jurisdiction of the Ancient And Accepted Scottish Rite of Freemasonry of the United States, with its headquarters in The House of The Temple in Washington, and which dates from 1801, accepts the theory of descent from the Order of the Temple.

The degrees conferred in the Consistory of the Scottish Rite, at least in America, are usually referred to as Chivalric Degrees. The 30th Deg. is said to have originated at Lyons, France, in 1741, - an area which was a hotbed of Templar activity even after the formal suppression of the Order, represents the vengeance of the Order. Prominently displayed in the Degree is the black and white Beau Seant, the banner of the Knights Templar, - which, incidently Robinson claims is the origin of the masonic mosaic pavement (28).

It is to be noted that the 29th Deg. of our system is styled Knight of St Andrew or Patriarch of the Crusades.

Brethren, in conclusion, I would ask you to remember that it is what we think we know already that prevents us from learning.

On the other hand, - A favourite Lawyer's expression, - I hope you will not think a quote attributed to Mark Twain is appropriate to my paper: "*The researches of many commentators have already thrown much darkness on this subject, and it is probable that, if they continue, we shall soon know nothing at all about it.*" (29).

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John V. Lawer

*When I was a King and a Mason-  
A master proved and skilled,  
I cleared me ground for a palace  
Such as a King should build.  
I decreed and cut down to my levels,  
Presently, under the silt,  
I came on the wreck of a palace  
Such as a King had built.*

- Kipling

**JOHN GRAVES SIMCOE**  
**Statesman, Soldier and Freemason \***

by  
W. Bro. Nelson King

Worshipful Master, Right Worshipful The Deputy Grand Master,  
Officers & Members of The Heritage Lodge and Distinguished  
Visitors:

Thank you W. Bro. Garrett for your most kind and generous  
introduction, I can only hope that Revenue Canada does not know  
as much about me, as you appear to.

Thank you Worshipful Master, and the members of The Heritage  
Lodge for affording me the opportunity to present my paper "*John  
Graves Simcoe, Statesman, Soldier and Freemason*" to this august body  
of Freemasons.

Also, thank you Worshipful Brother Garrett for allowing us to  
join in the celebration of Niagara 2's Bicentennial Year. This evening  
is made the more especial by the presence of our Deputy Grand  
Master, R.W. Bro. C. Edwin Drew.

\* \* \*

We Canadians are normally very reserved about our heroes, but  
we do have our quiet heroes, who were Statesmen, Soldiers and  
Freemasons. One such man Metropolitan Toronto, and several other  
Ontario Communities honour on the first Monday in August, by  
proclaiming that day a Civic Holiday, Simcoe Day.

*\* Paper presented at the Regular Meeting of The Heritage Lodge held  
in the Masonic Hall of Niagara Lodge No. 2, A.F.& A.M., G.R.C.,  
Niagara-on-the-Lake, March 18, 1992, on the occasion of their  
Bicentennial Anniversary.*

John Graves Simcoe was born on the 25th day of February 1752, at Cotterstock, Northamptonshire, the son of Captain John Simcoe, R.N., and Catherine Stamford. Captain Simcoe and his wife had moved to Cotterstock shortly after their marriage on the 8th day of August, 1747. It was in Cotterstock that their four sons were born. The first two, Paulet William and John, died in infancy and the fourth, Percy William, was drowned in 1764. John Graves, the third son, was named after his father and his godfather, Admiral Sir Thomas Graves. In 1757, Captain Simcoe joined H.M.S. Pembroke, as Commander, with the famous explorer Captain James Cook as Master, and in 1759 sailed for Canada in the fleet under the command of Admiral Saunders. Captain Simcoe was not to reap the rewards of his years of service, for on the 15th day of May 1759, while H.M.S. Pembroke was nearing the Island of Anticosti, he died of pneumonia. Mrs. Catherine Simcoe then moved to Exeter, where she had many friends and where she would be better able to educate her two sons.

The future Lieutenant-Governor of Upper Canada received his primary education at the Free Grammar School in Exeter, and in 1766, his fifteenth year, he entered Eton. In 1769 he went to Merton College, Oxford, but does not appear to have graduated, for in the years 1770-1771 he was at his mother's home in Exeter under the guidance of a tutor. These years were spent in acquiring a general knowledge, and especially in studying military tactics, for he had been promised an ensign's commission from friends of his mother in the War Office.

The muster rolls of the 35th Foot show that Simcoe entered the army soon after his eighteenth birthday, for on the 27th of April, 1770 he was gazetted an Ensign in Captain William Gaull's company and stationed at Plymouth. In 1773, while back in Exeter, Adjutant Simcoe was initiated into Union Lodge No. 307, E.R. [Moderns]. The Lodge record reads as follows:

*"Towards the end of 1773, several fresh candidates were admitted. Amongst them was Peter Davis Foulks, Esq., Sir William Prideaux, Mr. Savery and Mr. John Graves Simcoe; also Henry Brown, Esq., 20th Regiment, was proposed, balloted for and accepted, and being a case of emergency was made E.A. and F.C. etc."*

As a matter of interest this Lodge is the oldest Lodge in the Province of Devonshire, and has worked since 1732. The Lodge has had various names, Union Lodge, St. John Lodge, and its final and present name, which it has held since 1821, St. John the Baptist Lodge No. 39. As a matter of fact, our Past Grand Master M.W. Bro. John Ross Robertson secured the gavel that was used at Bro. Simcoe's initiation, and it was used by M.W. Bro. Augustus T. Freed, when he opened our Grand Lodge at Niagara in 1909.

Simcoe now progressed steadily through the ranks of the military until the 27th of December 1775, when he was promoted to the rank of Captain and permitted to purchase command of the Grenadier Company of the 40th Foot; with it he sailed for Halifax in March of 1776. Early in July 1776 he landed on Staten Island, New York, and with his Regiment took part in the military operations in Long Island and the Jerseys, winning many commendations for his services.

While in winter quarters at Brunswick, in 1776-1777, he went to New York to see Sir William Howe, to ask for the command of the Queen's Rangers, then vacant. Unfortunately his ship was driven off course by a severe storm and was delayed, and on his arrival in New York he found that the post had been filled. With his ambition for an independent command unsatisfied, he wrote to General Grant under whom he was serving, and asked if Grant would use his influence to secure for him a command similar to that of the Queen's Rangers, should such another corps be raised. Shortly afterward he led his company at the Battle of Brandywine and received a wound from which he never fully recovered, although he was able to resume his duties.

At last his ambitions were realized, for on the 15th of October, 1777, Captain Simcoe was appointed Major-Commandant of the Queen's Rangers and on the 18th joined his new command, then encamped near Germantown, just north of Philadelphia. In June 1778, he was granted the provincial rank of Lieutenant-Colonel and on the 19th of December 1781, his rank was made permanent in the Army.

At about this time, an advertisement was printed in the Rivington's Royal Gazette, which read:

## All Aspiring Heroes

Have now an opportunity of distinguishing themselves by joining the Queen's Rangers Huzzars, commanded by Lieutenant-Colonel Simcoe. Any spirited young man will receive every encouragement, be immediately mounted on an elegant horse, and furnished with clothing, accoutrements, etc., to the amount of Forty Guineas, by applying to Cornet Spencer at his quarters, 1033 Water Street, or his rendezvous Hewitts Tavern, near the Coffee House, and the depot at Brandywine on Golden Hill.

Whosoever brings a Recruit shall instantly receive Two Guineas.

Vivant Rex et Regina

In December 1781, Lieutenant-Colonel Simcoe returned to England and on 30th of December 1782 married Elizabeth Posthuma Gwillim, then in her seventeenth year, at the church of St. Mary and Giles in the parish of Buckerall, Devon. On the 14th of January 1783, Simcoe was released from his parole which he had given to the United States when he was captured in 1781. The release was granted by Benjamin Franklin, the Minister Plenipotentiary from the United States, to the Court of France.

On the 18th of November 1790, Simcoe was granted the rank of Colonel in the Army, and during the same year was elected to Parliament as member for the borough of St. Mawes in Cornwall. During his brief political career, he was able to take an important part in the debates culminating in the passage of the Constitutional Act of 1791, which divided Canada into two provinces of Upper and Lower Canada. In the same year he received a commission as Lieutenant-Governor of the new province of Upper Canada, and in accepting the post of Lieutenant-Governor, he asked that troops be allotted to the new province. He was then instructed to reorganize The Queen's Rangers. Lieutenant-Governor Simcoe, accompanied by his wife and two of their children sailed for Quebec, on the 26 of September 1791

on board H.M.S. Triton. Before sailing he was offered by the War Office the rank of Brigadier-General, but for various reasons he declined; one reason was his disinclination to have seniority over the King's son, the Duke of Kent, then in command of the 7th Fusiliers at Quebec.

H.M.S. Triton arrived at Quebec on the 11th of November 1791, and on the following day Lieutenant-Governor Simcoe delivered the various commissions with which he had been entrusted, to the acting Governor-General, Major-General Alured Clarke. Major-General Clarke was acting as administrator during the absence of Lord Dorchester, who was in England. The official proclamation and the text of the Act dividing the old province of Canada, into the new provinces of Upper and Lower Canada was issued on the 18th of November 1791, and was published in the Quebec Gazette of December 1st.

In December of 1791, Simcoe had paid a short visit to Montreal but he went no further west. On the 8th of June 1792, with his wife and children he left Quebec, Lower Canada, for Kingston, Upper Canada, in a bateau. They arrived in Montreal on the 17th, left on the 27th, and reached Kingston on 1st of July. On the 8th of July, Lieutenant-Governor Simcoe was sworn into office by Chief Justice William Osgoode.

From Kingston, Governor Simcoe and his family sailed on the Government Schooner Onondaga for Newark [Niagara], where they arrived on the 26th of July. Pending completion of repairs to Navy Hall, the Governor and his party were housed in marquees pitched on the hill above the Hall.

In February of 1793, the Governor visited the western parts of his province. The party proceeded to a Mohawk village on the Grand River [Brantford], then to the Moravian settlement of the Delaware Indians [Moraviantown], and returned by way of the present site of London, Ontario, which at a later date Simcoe recommended as a proper place for the Capital of the province. However, on the 2nd of May he visited the site of Toronto for the first time. He returned to Navy Hall on the 13th and spoke in praise of the harbour and "a fine spot near it covered with large oaks", which he intended as a site for

a town. This fine spot was on the bay front, east of the present George Street extending as far as Berkeley Street.

The Upper Canada Gazette of the 1st of August, 1793, has the following:

*"A few days ago, the first division of His Majesty's Corps of Queen's Rangers, left Queenston for Toronto [now York], and proceeded in a bateaux round the head of Lake Ontario, by Burlington Bay, and shortly afterwards another division of the same regiment sailed in the King's vessels, Onondaga and Caldwell for the same place. On Monday evening, His Excellency, the Lieut.-Governor left Navy Hall and embarked on board His Majesty's schooner, Missis-sauga, which sailed under a favourable gale for York with the remainder of the Queen's Rangers on board".*

Mrs. Simcoe in her diary under the date of 30th of July 1793, wrote:

*"The Queen's Rangers are encamped opposite to the ship. After dinner we went on shore to fix a spot whereon to place the canvas houses, and we chose a rising ground divided by a creek from the camp, which is ordered to be cleared immediately. The soldiers have cut down a great deal of wood to enable them to pitch their tents. We went in boat two miles to the bottom of the bay, and walked through a grove of fine oaks, where the town is intended to be built. A low spit of land, covered with wood, forms the bay, and breaks the horizon of the lake which greatly improves the view, which indeed is very pleasing. The water in the bay is beautifully clear and transparent".*

Lieutenant-Governor Simcoe wrote on the 23rd of August 1793:

*"I have determined to hut the Queen's Rangers, and probably to remain this winter at this place. It possesses many eminent advantages, which I shall do myself the honor of expatiation on, by the 1st oppor-*

*tunity, and expatiating on such places as appear necessary to me for permanent barracks, and fortifications to be erected, adapted to present circumstances, but which may be increased, if it shall become necessary, and, at least expense, be rendered more impregnable than any place I have seen in North America".*

Later in the year, on the 20th of September 1793, he wrote:

*"Upon the first news of the rupture with France I determined to withdraw the Queen's Rangers from the unhealthy vicinity of Niagara where they were encamped and to occupy York. I submitted to the Commander-in-Chief my intentions and desired his sanction to authorize me to construct a block house to defend the entrance to the Harbour".*

William Jarvis, Substitute Provincial Grand Master of Upper Canada E.R. [Ancients], and the first Provincial Secretary of Upper Canada had previously granted a warrant [even though he was not authorized to do so] for Lodge No. 3 The Queen's Rangers, 1st American Regiment and they had held meetings at Butler's Barracks, in Newark. This warrant was a travelling warrant, and was now transferred to York, with the Queen's Rangers.

In December of 1793, Lieutenant-Governor Simcoe, communicated the fact of the removal of the Rangers to York. The document, addressed to Lord Dorchester, the Governor-General, is as follows:

*"Should I have the pleasure of seeing your Lordship at this place, I make no doubt but the arrangement of the log huts for the Queen's Rangers, and the public store I shall build the ensuing Spring on Pt. Gibraltar, will be such as, in your Lordship's estimation, with a due proportion of artillery and an equal garrison, will appear to be more defensible than Detroit, and scarcely less so than Niagara.*

*J. G. Simcoe".*

The log huts for the Rangers were erected on the left side of the eastern entrance to the present fort at Toronto. It was in one of these log huts that the Queens Ranger's Lodge No. 3 met. It is said Simcoe did not look with unfriendly eyes on the meeting of Craftsmen which took place month after month in his regiment, even though he could not himself attend the meetings, s he was a member of the "Moderns" Grand Lodge, and Lodge No. 3, Queens Rangers was warranted under the "Ancients" Grand Lodge. It is interesting to note that this site is where the Toronto Historical Board has recently unearthed fragments of clay tobacco pipe bowls, this is not in itself unusual, but these fragments are fragments of clay tobacco pipe bowls with Masonic designs. On the left side of the bowl there is the Square and Compasses, with the letter G in the centre, five pointed stars, a pentagram, and laurel leaves or acacia leaves. On the other side of the bowl is a standing bird with either one or two wings outstretched.

The Governor-General, Lord Dorchester, and Lieutenant-Governor Simcoe, where not the best of friends, and the friction between them did not cease until both of them left Canada in 1796. Indeed it looked as if Dorchester had determined to make Simcoe's life as uncomfortable as possible. Official correspondence shows that Dorchester seized every opportunity to clog the wheels of Simcoe's government, and often in a manner most mortifying to Simcoe. Simcoe had not forgotten "the unjust, humiliating and disgraceful" order, as he termed it, of Sir Guy Carleton, [as Dorchester was in 1783], concerning a charge made against the Queen's Rangers as being guilty of "plundering and marauding" on Long Island Sound during the War of Revolution, a charge, by the way, that was without foundation. The continued friction between the two led to the resignation of both in the usual form of "leave of absence". The Simcoes said farewell to Upper Canada on 21st of July 1796, and on the 10th of September, they sailed from Quebec on H.M.S. Pearl for England.

At this time the British Government wanted an officer to take charge of the forces in San Domingo. Lord Simcoe who had been gazetted Major-General on the 2nd of October 1794, and was now offered the post if he would prefer it to retaining his appointment in Upper Canada. Simcoe accepted the new position and on the 3rd of December 1796, was appointed Civil Governor and thought he was

to be Commander-in-Chief of the British forces in San Domingo. Simcoe was disappointed for he had expected to succeed Sir Ralph Abercrombie as Commander-in-Chief of all the forces in the Island, but now found that Abercrombie retained that office. In a letter to the Duke of Kent, he refers to this disappointment and also points out that his "services in Canada had been slighted in that as Lieutenant-Governor he had a fair claim to the command of the Royal Americans in preference to General Hunter". The same letter further shows that he had been promised the position of Governor-General of Canada and also a peerage.

In 1797 General Simcoe proceeded to his new post, with instructions to aid the French in restoring, if possible, order to the Island. While the General did excellent work in his command, he became wearied of the kind of warfare in which he was engaged and after eight months he returned to England, either to procure an adequate force for the work or to abandon the effort altogether. From the 18th of January to the 18th of June 1798, he was Colonel of the 81st Regiment and on the latter date was appointed Colonel of the 22nd Foot, which appointment he held until his death in 1806. Lord Simcoe did not return to San Domingo, and on the 26th of February 1798, he was appointed Lieutenant of the County of Devon, and in the following October was gazetted Lieutenant-General.

Owing to the fear of invasion by Napoleon, the forces of England were strengthened in 1799, and on the 21st of November of that year Lieutenant-General Simcoe was appointed to the command of Plymouth. On the 1st of January 1801, he was appointed to serve on the Staff of the Army in Great Britain, and in the same month was commissioned to command the Western District, which included the counties of Somerset, Devon and Cornwall. On the 14th of May 1803, he was again appointed to the Army Staff in Great Britain.

In July, 1806 General Simcoe was appointed Commander-in-Chief of the British forces in India, and at once began preparations for departure for his distant command. While in the middle of packing, an entire change of plan came from the authorities in London. Information had been received that Napoleon was contemplating an invasion of Portugal. The fleet under Earl St. Vincent,

then cruising off Brest, was ordered to the Tagus, while Lord Rosslyn and General Simcoe were ordered to join the Earl at Lisbon.

Simcoe had been in poor health for some time, and it was only by exercising the greatest care that he was able to cover the great amount of work assigned to him in the Western District. He was so confident of his physical strength that he did not hesitate to accept the command in India when it was offered. Indeed it was expected that after completing the negotiations he was to carry out in Lisbon, he would return to England and then sail for India.

He took ill on the voyage to Lisbon and had to return to England. After some delay he sailed on 26th of September, 1806, on H.M.S. *Illustrious*, and on the 21st of October, landed at Topsham. The next day he was carefully driven to the house of his friend, Archdeacon Moore in Exeter. He was too ill to make the journey to Wolford, and the following Sunday the 26th, the General passed to the Grand Lodge above.

The body was embalmed and kept in Exeter until the 4th of November, in order that the funeral arrangements might be perfected. It was an imposing funeral and every mark of respect was paid by civil and military authorities alike. Along the fourteen miles between Exeter and Wolford the cortege passed between lines of the militia of Devon. At the third mile a squadron of Dragoons was drawn up and escorted the remains to Wolford. At six o'clock in the evening the burial took place by torchlight in the presence of his widow and family and the leading men of the country. The remains were interred at the east end of the private chapel, erected by the General on his estate. The inscription on his monument reads:

*"Sacred to the memory of John Graves Simcoe, Lt. Gen. in the Army and Col. of the 22nd Regt. of Foot, who died on the 26th day of October, 1806 aged 54.*

*In whose life and character the virtues of the Hero, the Patriot and the Christian were so eminently conspicuous, that it may be justly said he served his King, and his Country with a zeal exceeded only by his piety towards his God."*

I can find no record of Masonic Funeral Honours being paid to our Lieutenant-Governor.

Thus ended the life of this great man, hero of the Revolutionary War, the Founder of Ontario, Lieutenant-Governor John Graves Simcoe, Statesman, Soldier and Freemason. We do well to recall his exploits in loving memory every August.

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## Personal

**Toronto Historical Board [Fort York]**

Timothy M. Sequin

**Queens York Rangers Museum**

Major Stewart H. Bull [Retired]

Nelson King

### **REVIEWS OF PAPER PRESENTED TO THE HERITAGE LODGE**

by

W. Bro. Nelson King

titled

**JOHN GRAVES SIMCOE - STATESMAN,  
SOLDIER AND FREEMASON**

**FIRST REVIEW** - was prepared by W. Bro. Stewart Greavette,  
and presented by R.W. Bro. Charles E. Sankey.

I would first thank the lodge for the opportunity to read Bro. Nelson King's paper on John Graves Simcoe before its presentation here tonight and to react to it at this meeting of The Heritage Lodge.

Simcoe is one of several characters who have become synonymous with grand events which occurred during this era of our Canadian history; others of course include John Butler, Isaac Brock and Laura Secord. As a resident of the Niagara peninsula, I have developed more than a passing interest in the history of the region and have spent many pleasant hours exploring the sites of the

historical events that are well documented in publications outlining our heritage. John Graves Simcoe and his wife quickly became favourites and, as I do not have a knowledge of Simcoe to the extent shown by Bro. King, I have appreciated the opportunity to follow Simcoe's life with the author.

It is obvious from the paper that its intent is principally to focus on a character who for a brief but important time resided in Upper Canada and on happenings which to some significant extent took place here in Niagara. It is not, nor was it apparently intended to be, a paper whose major focus was Freemasonry. That of course does not make it less meaningful to this lodge, as the fraternity must not look only inward but at times celebrate those whose major influence was outside Masonry but who were able to demonstrate by their actions the precepts taught in their lodge.

It must be assumed that Simcoe was in attendance on many occasions in the first Freemasons Hall in Upper Canada built on this very spot. He would have worshipped, held public meetings, conferred with the native peoples, attended the court of justice, even presided over the first meetings of the provincial legislature, and of course been involved in the Masonic activity in rooms built on these foundations. One might still picture him climbing the hill from Navy Hall on the night of the full moon to attend lodge in this place. He undoubtedly knew or knew of Jarvis, and his friends included Butler and Phelps, both officers in the Provincial Grand Lodge at Niagara. One wonders about the influence he might have had on the lodges and jurisdictions founded here.

Bro. King's paper adds another perspective to the life and times of Simcoe. Other papers, including the one written for the Canadian Masonic Research Association by M.W. Bro. Harris, are listed in the bibliography for our future study.

Some years ago I had the opportunity to play the part, in full costume of the period, of a 'courier de bois' at an annual banquet held in Niagara-on-the-Lake and hosted by 'John Graves Simcoe and his Wife'. It was an interesting experience, and truly made our history come alive for me. Simcoe, even after 200 years, continues to be honoured in Niagara as a meaningful contributor to what was to become a strong province and nation. It is appropriate that Bro. King

remind our fraternity of Simcoe's contribution both at Niagara and in Upper Canada during this the celebration of Niagara No. 2's Bicentennial.

Stewart Greavette

**SECOND REVIEW** - was prepared by W. Bro. Colin K. Duquemin, and presented by Bro. Collins.

W. Bro. Nelson King's paper, "John Graves Simcoe: Statesman, Soldier and Freemason", is both timely and appropriate. This year, Niagara-on-the-Lake marks the two hundredth anniversary of the arrival of the first Lieutenant-Governor of Upper Canada to the locality which became, for a time, the capital of the Province. Too, the delivery of W. Bro. King's paper on the site where it is generally held, Simcoe convened the first Legislature of Upper Canada, is pertinent. W. Bro. King provides us with an interesting and informative insight into the life of John Graves Simcoe. Bearing in mind the relevance of the site for the presentation of this paper, perhaps W. Bro. King could expand on Simcoe as a Statesman, most particularly his attitude towards slavery, and his vision for the place of Upper Canada in British North America.

Colin Duquemin

## RESPONSE TO REVIEWERS

by

W. Bro. Nelson King

Thank you Bro. Stewart Greavette for your most kind review of John Graves Simcoe, Statesman, Soldier and Freemason. It was my intent to focus on the man, not on Freemasonry, but even focusing on the man, time would not permit to delve deeply into his individuality, however the inscription on his headstone would appear to sum up the character, and substance of the man. Brethren, if you will allow, I would once again like to quote that inscription.

*"Sacred to the memory of John Graves Simcoe, Lt. Gen. in the Army and Col. of the 22nd Regt. of Foot, who died on the 26th day of October, 1806 aged 54.*

*In whose life and character the virtues of the Hero, the Patriot and the Christian were so eminently conspicuous, that it may be justly said he served his King, and his Country, with zeal exceeded only by his piety towards his God."*

Bro. Greavette, I doubt that a man and a Mason of Simcoe's virtue would have attended a Lodge meeting in Newark or in York during his tenure. As the Lodges that William Jarvis, Substitute Provincial Grand Master of Upper Canada E.R. (Ancients), warranted were not recognized by the Grand Lodge that Lieutenant-Governor Simcoe was a member. But there is no doubt that he freely used Freemasons Hall's amenities in his governing of Upper Canada, and as you have said on this very spot and on the very foundation of this most historical Lodge in our Grand Jurisdiction.

Brethren, if you are ever in Toronto on a Tuesday evening, and find yourself with nothing to do, stop at the Fort York Armoury, and ask for Major Stuart Bull, who is the Historian and Curator of the Queen's York Rangers Regimental Museum. The Queen's York Rangers were originally the Queens Rangers 1st American Regiment, who can trace their lineage back to one of the most famous fighting forces that ever existed on this continent - **Roger's Rangers**. In that Regimental Museum there are a number of artifacts that have masonic connotations. Such as William Jarvis's original dress uniform, and a masonic jewel presented to Major Robert Rogers of the fore-mentioned Rogers Rangers. The jewel is engraved with many masonic symbols, and was presented to Rogers, by the Company of Freemason's of London. It is surprising how much of the history of this great country has Masonic connections.

Once again thank you Bro. Greavette for taking time to review my paper and for your most kind comments.

\* \* \*

Thank you Bro. Colin Duquemin for your kind and considerate response to my paper "John Graves Simcoe, Statesman, Soldier and Freemason", it is not often that a paper is reviewed by the District Historian, I am honoured that two such knowledgeable Brethren were chosen to review this paper.

I unfortunately have not had the time to delve further into your request to expand on John Graves Simcoe toward slavery, and his vision for the place of Upper Canada in British North America, but as you suggest this would be the ideal location for such a paper to be researched and presented.

However, there is one quest that the Brethren of Niagara Districts 'A' and 'B' could take up; that is the search for the "Simcoe Gavel". I am sure that such an artifact would be a welcome addition to the wonderful Masonic Museum adjacent to this lodge room and under the same roof. Again thank you for your most kind view.

Nelson King

## INFORMAL DISCUSSION

W.Bro. Bill Severne - The 'gavel' referred to by our speaker is in the collection of the Niagara Historical Society Museum. It was presented to Janet Carnaham, who was the founder of the Museum, some time after 1909 by John Ross Robertson. He was very supportive of the Historical Society's efforts to build a museum and to build a collection. There are a number of articles in our collection that were donated by him in the early days. This gavel is one of them, it is in the 1911 catalogue of the collection. I have not been able to find out when it actually got there, because it involves reading the minutes, if any of you have seen the handwriting of those days, reading the minutes is not an easy task.

We would be only too happy to return the gavel to Grand Lodge, and as the Museum is about to commence a fund raising campaign to restore the building, we are confident that for a substantial donation, something could possibly be arranged. Thank you very much.

# **THE HERITAGE LODGE NO. 730, G.R.C. - A CONSCIENCE FOR ONTARIO'S MASONIC HISTORY\***

by

**R.W. Bro. Jack Pos, Past Master**

W. Bro. Doug Garrett, distinguished guests and my brethren, first I wish to thank W. Bro. Colin Duquemin for extending to me the privilege of participating in this the first bicentennial of a masonic lodge in the jurisdiction of the Grand Lodge of Canada in the Province of Ontario; and second to thank Niagara Lodge for the opportunity to present a brief discussion on the formation of The Heritage Lodge, and its contribution to Freemasonry in Ontario.

## **INTRODUCTION**

The Heritage Lodge was Instituted September 21st, 1977, and Constituted September 23rd, 1978 by M.W. Bro. Robert E. Davies as the first Historical masonic lodge in our Jurisdiction. However, this was not the first time that the concept had arisen, as evidenced from the report of the Committee on the Condition of Masonry prepared by M.W. Bro. Hugh Murray to the 43rd Annual Communication of Grand Lodge held in Toronto in 1898 (1)\*\* *"The Board observe with pleasure that some eminent and busy brethren have found time to deliver lectures and read papers at lodge meetings. It has been said that too much attention is given to conferring of degrees, as if Masonry began and ended with the reception of degrees. Of course, the great object of Masonry is to make Masons in the true sense of the term; but unless they are afterwards instructed in the history, the aims, the practice of the craft, as well as its literature, they will not attain to the stature of the ideal Freemason!"*

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\* Paper presented to Niagara Lodge No. 2, A.F.& A.M., G.R.C., Bicentennial Masonic History Conference, held at Niagara-on-the-Lake, May 23-24, 1992.

\*\* Bracketed numbers refer to numbered references in the Bibliography.

The subject came up again when the Deputy Grand Master R.W. Bro. W.H. Wardrope, wrote in his report on the Condition of Masonry for the 62nd Annual Communication held in Belleville, in 1917 (2) - *"It has been suggested that an organization on the lines of the Round Table, entirely voluntary, and composed of those who have similar tastes and the spirit of research and a desire to advance the real interest of the Craft, in its history, literature, philosophy and administration, might be formed in groups of active workers, who would share with their brethren the results of their studies and conferences together."*

## THE TORONTO SOCIETY FOR MASONIC RESEARCH

Three years later a group of masons in Toronto enlisted the support of M.W. Bro. Dunlop, R.W. Bro. Redman and the Grand Lodge Librarian, Bro. Haydon in their proposal to form a Research Lodge. This proposal was turned down by Grand Lodge and the brethren then organized the Toronto Society for Masonic Research in 1921 (14), *"with the purpose of being 'a forum for the presentation of views and the discussion of opinions on matters of Masonic educational interest'". The founding officers were R.W. Bro. James B. Nixon as President, W. Bro. A. Evans as Vice-President, and Bro. N.W.J. Haydon as Secretary.*" During the Society's formative years, it met twice quarterly for presentation of papers and discussions thereof; but topics related to the Constitution, lodge administration, or mechanics of the ritual were avoided.

The Society continues after 71 years, which ranks it among the oldest continuing masonic research organizations in the world. The oldest and most noted is Quatuor Coronati Lodge No. 2076, London, England, which began publishing its proceedings in 1886. The Toronto Society for Masonic Research produced one publication for general distribution, a useful booklet of twenty-nine pages titled *"Freemasonry in Canada"* (1923). Its current membership is less than 10, but the small body still meets occasionally in private homes. Leadership is provided by R.W. Bro. E.V. Ralph, the Society's Secretary.

## THE CANADIAN MASONIC RESEARCH ASSOCIATION (CMRA)

The following information is extracted from J. Lawrence Runnalls' paper "*A Brief History of The Canadian Masonic Research Association*", CMRA Paper #97 (15 pg. 1728-1731). The matter of a lodge of research for All-Canada was first raised at the second Conference of Grand Chapters of Royal Arch Masons of Canada, held in Toronto, September 28, 1948. It was thought that for a National body to be successful, it must have genuine backing from all Grand Masonic Bodies in Canada. The subject was again introduced the following year first at the Canadian Conference of Grand Lodges held in Toronto, and second at the Assembly of the Sovereign Great Priory, Knights Templar held in Winnipeg. A committee, representing all Grand Masonic Bodies, was formed, and its first session was held at Hart House, University of Toronto, on November 15, 1949.

The committee prepared a number of recommendations to be presented to the next Conference of Grand Lodges to be held in Winnipeg, February, 1951; the key request was that a petition be presented to the Grand Lodge of Canada, in the Province of Ontario, for a warrant for an All-Canada Lodge of Research. The reason for this selection being that Ontario is the central province and its Grand Lodge the largest.

It was proposed that amendments be made to the Grand Lodge Constitution to permit it to issue a warrant for the Lodge of Research, permitting its Grand Master and Grand Historian to be ex-officio active members of the Lodge and allowing members of other jurisdictions to become members by affiliation.

In the meantime, and in order to demonstrate the feasibility and desirability of such a research lodge in Canada, the committee formed an Association called the Canadian Masonic Research Association to demonstrate the useful work which might be done in the field of Masonic historical research. The aims of the Association were listed as follows:

- (1) *To encourage Masonic research and study.*
- (2) *To present findings at meetings.*
- (3) *To publish proceedings and transactions.*
- (4) *To publish Masonic books.*
- (5) *To reproduce or print Masonic documents.*
- (6) *To re-print scarce Masonic books.*
- (7) *To assist in and encourage the preservation of Masonic materials of historical value.*

(Any similarities between the seven aims of the Association and the seven objectives of The Heritage Lodge is entirely coincidental)

There was no mention of the petition in M.W. Bro. J.P. Maher's (Grand Master of Canada in the Province of Ontario) report on the program of the Canadian Conference of Grand Lodges held in Winnipeg; nor in the proceedings of succeeding years. However, informal discussions with leaders of the Craft in Ontario there appeared to be misgivings as to the workability of a Research Lodge centered in Ontario to which any Canadian Master Mason might be accepted. It was finally deemed wise to have the Canadian Masonic Research Association continue under the format as set up to avoid later complication.

In all planning and negotiations, M.W. Bro. Reginald V. Harris was in the forefront. He had served as Secretary for the Research Lodge of Nova Scotia and was considered Canada's leading Masonic scholar. Leadership in the Association had always been provided by Past Grand Master's, until its final decade when J. Lawrence Runnalls struggled to keep it alive. Papers were still being written and presented up to 1976. All papers were presented by invitation from the host lodge at their Regular Meeting. By the mid 1970's most of the approximately 250 members resided in Ontario. During its 28 year history, no less than 116 research papers were published; these were professionally hand bound in their original format by one of its members R.W. Bro. Lawrence Runnalls. The complete set, comprising eight volumes, is now housed in the special masonic section of the Brock University Library.

The Association, under the authority of the Canadian Conference of Grand Lodges, was still meeting about 6 times

each year, but by 1976 the membership had been reduced drastically. With the passing of many of the older members, they found it difficult to attract younger members for continuity, and the Association ceased to function after 1977.

The following is an extract of a letter received from Lawrence Runnalls dated January 24, 1979:

*"I note the plans for the forthcoming meetings of The Heritage Lodge. Such planning will make for the success of the Lodge. That was the weakness of the C.M.R.A. It became a one-man show. And Canada was a big territory to cover. We just ran out of writers and subjects. When Reg. Harris died, the heart was destroyed and the organization was prone to die. Besides those at the helm were getting too old "to cut the mustard" any longer."*

In the meantime other forces were at work; as secretary of Guelph Lodge No. 258, I received a phone call from one of our widows asking for assistance to help move some of her furniture, which she was passing on to several of her children and nieces. A plight which was befalling many women in similar circumstances on a fixed income and who were no longer able to maintain the family residence; and as a consequence were forced to move into smaller facilities that could not accommodate all the family furniture. Several lodge brothers had volunteered one Saturday to carry out the widow's request, and at the end of the day the remaining refuse was to be put out as trash. However, the widow informed us that one of the larger boxes contained her husband's "masonic stuff" for which she had no use, but suggested that the brethren might wish to examine its contents. You can't imagine our shock and surprise to discover, among a number of papers and artifacts that had accumulated over a lifetime, an old lodge minute book. This Past Master had often borrowed research material to prepare short talks for lodge instruction, and had died before he could return the latest material to the lodge. Masonry in the first half of this century was apparently still clothed in secrecy when husbands did not discuss masonic matters with their wives. This is one simple but all too frequent circumstance which illustrates how important masonic history can be lost.

On the other hand, how many times may this have happened unbeknown to anyone? Just imagine the constant erosion of masonic

memorabilia through like circumstances; during the past 20 years the Grand Lodge A.F.& A.M., of Canada in the Province of Ontario, has lost by death 52,289 masons or an average of 2,614 every single year since 1970 and that does not include losses from resignations and suspensions (3). Remember, a little bit of history is lost with each parting brother, and if nothing is done to recover and preserve masonic artifacts and memorabilia it will be lost forever.

Except for a few of the older lodges, such as Niagara No. 2, Sussex No. 5 and Norfolk No. 10, that have carefully restored and put on display some of their masonic artifacts, no significant action has been, or is being, taken to preserve our masonic heritage, not even our own Grand Lodge except for three corn, wine and oil vessels used for Institutional Ceremonies and framed pictures of Past Grand Masters surrounding the Boardroom in the Grand Lodge Memorial Building in Hamilton. Even the Grand Lodge Library has been relegated to a small basement room where some of our rare books are vulnerable to the potential hazard of bursting steam pipes overhead.

As more and more masonic brethren travel outside the Province and the Country, and take the time to visit other Grand Lodges and their constituent lodges as well as their historical sites, libraries and museums, they become increasingly aware of the absence of similar research and archival activities in our own Province. Ontario masons can only look with envy at the world-class masonic museums in: the Freemasons Hall, London, England; Rosslyn Chapel in the Village of Roslin near Edinburgh, Scotland; the Grand Lodge Building in the Hague, Netherlands; the Masonic Temple, Philadelphia, Pennsylvania; the George Washington Masonic National Memorial, Alexandria, Virginia; the Scottish Rite Masonic Temple, Los Angeles, California; the Grand Lodge Building (4), Waco, Texas; the Iowa Masonic Library, Museum, and Administration Building, Cedar Rapids, Iowa; the Gloucester Street - Masonic Hall, Christchurch, New Zealand; the Pioneer Lodge Building, Sherbrooke, Nova Scotia; and the Pioneer Lodge Room, Heritage Park, Calgary, Alberta. There are of course many others, but these are ones the author has visited over the years, and with each new discovery the conscience cried out in agony at the absence of similar efforts to preserve our own heritage.

These concerns were brought to the attention of many prominent masons in the late 60's, including pre-arranged meetings with officers of Grand Lodge; and while a few sympathized with the pernicious erosion of our historical artifacts, many responded with such comments as: *"this is not the time to introduce such major*

*changes"; "you will need a great deal more support"; "wait until the 'old guard' has retired from active service"; "we cannot afford the operating cost of the marble halls of a museum let alone the initial capital cost"; and these were only the kind rebuttals, each of you no doubt has heard more critical and discouraging comments when you proposed new ideas for the good of Freemasonry.*

## THE EARLY BEGINNINGS

Not to be dismayed, a small hard core of dedicated masons (5), including William S. McVittie, Jack Pos, Randall D. Langs, Clare A. Parsons, Edwin C. Wilson and C.E. Balfour Le Gresley, were eventually marshalled to enlist the aid of others in seeking support for the formation of a historical or research lodge. An important element in gaining support for the project was the establishment of the Regional Workshops in 1973, encompassing the districts of Brant, Bruce, Grey, North Huron, South Huron, Waterloo, Wellington and Wilson), these were held every three years up to and including 1987. Prominent topics in the earlier workshops included: "Let Your Light So Shine" (6), "Our Masonic Heritage - The Need for a Historical Lodge" (7), and "The Need for a Masonic Museum" (8).

The first organizational meeting for the Proposed Formation of a Historical Lodge was held in the University Centre of the University of Guelph on October 27th, 1976. The three prominent speakers on this occasion were: Wallace E. McLeod, Jack Pos, and Howard O. Polk. Task Force Groups were organized and chairmen appointed as follows: Purpose and Objectives (Wallace McLeod), Structure and Organization (Allan Broadley), Membership And Jurisdiction (Randall Langs), Planning and Procedure (Jack Pos), Accounting and Finance (Ed Wilson), Information Retrieval and Dissemination (Balfour Le Gresley), and Compliance With The Constitution and Regulations of the Grand Lodge (Keith Flynn and Jim Dezeeuw) (5).

The 'Founder's Meeting' (9) of the proposed Heritage Lodge was held in the Preston-Hespeler Masonic Temple, May 18, 1977. R.W. Bro. Roy S. Sparrow chaired a unique program with an opening welcome from R.W. Bro. Terry R. Williams, D.D.G.M. of Waterloo District and W. Bro. Ozzie Whitfield, W.M. Concord Lodge No. 722, the Sponsoring Lodge.

The following is an extract from the Prologue given by V.W. Bro. Jack Pos,

*"Unlike any other founder's meeting for the formation of a new lodge, this meeting has been preceded by many organizational meetings over the past two years and even long before that in the hearts and minds of many masons. It must be gratifying to many here tonight that all the thought and planning will culminate into positive action as we take that important step to Petition the Grand Lodge for a Dispensation to meet as a Lodge and subsequently for a Warrant of Constitution.*

*This is not the time to remind ourselves that this is only the beginning. As we accept the challenge of the major objectives we have engaged ourselves to perform, we shall quickly appreciate the extent of the work; and when that time comes, I sincerely hope we shall not be lacking for volunteers."*

The hand-crafted petition in beautiful Old English scroll was subsequently signed by 104 Charter Members, but not before Randall Langs and Claire Parsons had carried the petition in person to members in Brant and Wilson Districts; Balfour LeGresley and Allan Hogg had flown by private airplane to obtain signatures in the Kingston area and return the petition to the Guelph Air Park; and Jack Pos with loyal support from his wife Daisy travelled the rest of the Province to obtain the other signatures from members who could not attend the Founder's Meeting. Even in one instance having to track down M.W. Bro. James N. Allan, who had attended a long time friend's funeral in Port Dover; Bro. Allan affixed his signature to the petition on the trunk lid of the car. Other Charter Members from different masonic districts, who knew they would be unable to attend the meeting, drove to Guelph to sign the petition.

Also on this occasion, R.W. Bro. Charles Fotheringham (noted for his poetry and musical talents) recited the following poem for the occasion:

### **LET THERE BE LIGHT**

*Parent of light! accept our praise,  
who shed'st on us thy brightest rays;  
the light that fills the mind!  
By choice selected, lo! we stand  
by friendship joined, a mystic band,  
that love, that aid mankind!*

*In choral numbers Masons join  
to bless and praise this Light Divine.*

After the closing hymn "O God Our Help In Ages Past", the Chaplain concluded the petition signing ceremony with the benediction.

The Lodge was saddened to report just one year later on June 24th, 1978, R.W. Bro. Charles Fotheringham passed to the Grand Lodge above (10). R.W. Bro. Fotheringham had been appointed as the first Organist of the Lodge.

## CEREMONY OF INSTITUTION

A most impressive and dignified Ceremony of Institution under the leadership of R.W. Bro. Charles F. Grimwood, D.D.G.M. of Waterloo District was held in the Preston-Hespeler Masonic Temple, Cambridge on Wednesday, September 21st, 1977, under the sponsorship of Concord Lodge No. 722. During the Ceremony, the Dispensation from Grand Lodge was presented to the Lodge with the proclamation that the lodge had been solemnly instituted for the purposes of Masonry, according to ancient usage. The Officers were as follows (10):

W.M.	V.W. Bro. Jacob Pos
I.P.M.	R.W. Bro. N. R. Richards
S.W.	R.W. Bro. K.R.A. Flynn
J.W.	R.W. Bro. Donald G.S. Grinton
S.D.	W. Bro. James DeZeeuw
J.D.	Bro. George E. Zwicker
I.G.	W. Bro. Ernest J. Brown
Chaplain	Bro. Rev. W. Gray Rivers
S.S.	W. Bro. Robert J. Welt
J.S.	R.W. Bro. Ronald E. Groshaw
Tyler	R.W. Bro. Wm. S. McVittie
Sec'y	W. Bro. James A. Faulkner
Asst.Sec'y	W. Bro. Joseph J. Vliehs
Treas.	R.W. Bro. W. Ed. Wilson
D. of C.	R.W. Bro. Roy S. Sparrow
Organist	R.W. Bro. Charles Fotheringham

Upon taking office, the Worshipful Master remarked (10):

*"Brethren I cannot conceal the satisfaction this moment affords, and I am sure our guests will forgive us a few moments as we savour the fruits of our labours.*

*Many of you have devoted long hours and travelled many miles during the past two years for the cause at hand. You have experienced obstacles and disappointments but your total efforts have been unflinching and the Lodge is indeed grateful for your unselfish service and dedication.*

*We are now at the threshold of even greater challenges and a more extensive service to Freemasonry as we strive to accomplish those important objectives we have set for ourselves. Some of you have not only declined the honour, which you so richly deserve, of being designated one of the first officers of the lodge, but in true masonic tradition have offered your services in perhaps less prominent positions to carry out those essential tasks behind the scenes to insure the continuing success of this unique lodge which has no precedence in our Jurisdiction."*

## THE LODGE UNDER DISPENSATION

The First Regular meeting of the Lodge U.D., was held in the Preston-Hespeler Masonic Temple, Cambridge, Nov. 16, 1977. Following the regular business meeting, R.W. Bro. N.R. Richards introduced R.W. Bro. Wallace E. McLeod, P.G.S.W., Chairman of the Grand Lodge Committee on Masonic Education, who presented the 'First Masonic Paper' titled **THE OLD CHARGES**. The paper was followed by formal reviews prepared by V.W. Bro. J. Lawrence Runnalls, W. Bro. Allan J. Cohoe, and Bro. John E. Taylor. A formal rebuttal to the three reviews was presented by the speaker. M.W. Bro. William K. Bailey, in thanking the speaker pointed out to the Brethren that (10):

*"... we have indeed been privileged in this inaugural paper presentation to have such a firm foundation established for future presentations. ...".*

He reminded the Brethren that to know where we are going it is a good idea to know where we have been. There are many wonderful traditions in Masonry and he was pleased and grateful that the Lodge was off to an excellent start with such a fine presentation. These comments were supported by the applause of all the Brethren.

At the next Regular Meeting, the Worshipful Master presented an interesting Illustrated Lecture Tour of the George Washington Masonic National Memorial located in Arlington, Virginia. This was followed by an informal 'Question & Answer' period under the direction of W. Bro. Gary J. Powell.

The highlight of the first year of operation was the Premier presentation of an 18th Century Lodge Meeting and Initiation Ceremony as dramatized by the Brethren of Wellington District. The fourteen member cast, in full costume of the period, presented a portrayal of an actual lodge meeting of the Lodge of Charity, held in the Devil's Tavern on Bartholomew Lane at eight of the clock on the ninth day of May, 1774.

A special guest of The Heritage Lodge on the above occasion was V.W. Bro. Harry Carr of the United Grand Lodge of England and former Secretary of Quatuor Coronati Lodge No. 2076, London, England. Bro. Carr complimented the Cast on a beautiful performance and made one correction and offered a suggestion. The correction related to the historical introduction by Jack Pos who had stated "... On October 20th, 1730, one Bro. Samuel Prichard, published his '*Masonry Dissected*', the first exposure ..."; Bro. Carr commented that there had been previous exposures, but '*Masonry Dissected*' was the first exposure that contained all three degrees. The suggestion, offered by Bro. Carr, related to the various fines imposed by the Worshipful Master; Bro. Carr suggested that the amount of the fines, levied by the Worshipful Master, be reduced somewhat in keeping with the period.

## THE CEREMONY OF CONSTITUTION

Saturday, September 23rd, 1978, marked a most significant and historic date in the annals of Freemasonry in the Province of Ontario, as on this date two lodges would join in the banquet festivities and each would be Constituted on the same day and in the same Lodge Room. The Otto Klotz Lodge No. 731 in the afternoon, and The Heritage Lodge No. 730 in the evening.

The Joint Constitutional Dinner was held at the Matador Tavern, 250 Hespeler Road, Cambridge-Galt. The total attendance was 142, with 51 distinguished guests at the head tables. In responding to the Toast to Grand Lodge, the Grand Master, M.W. Bro. Robert E. Davies, expressed his delight in being present to share in the joys of this important event. Following an inspiring address, the Grand Master concluded with another historic announcement

concerning the preparations for the 125th Anniversary of the Grand Lodge of Canada in the Province of Ontario.

M.W. Bro. Eric W. Nancekivell, in proposing the toast to the Officers and Members of The Heritage Lodge, paid tribute to those who conceived the concept for this unique Lodge and expressed his confidence that its impact would have far reaching effects, not only for its growing membership, but for the good of Freemasonry in general.

In responding to the toast, R.W. Bro. N.R. Richards thanked M.W. Bro. Nancekivell on behalf of The Heritage Lodge, and reminded the members of the Lodge that our work had only just begun and we must now demonstrate to the Craft in general that we have the capability to live up to our expectations.

The evening ceremonies commenced with The Heritage Lodge U.D. opening in the 1st Degree at 8:45 p.m. V.W. Bro. Pos expressed his pleasure at such a large attendance, and hoped that all would find the evening one of profit and pleasure. He then called on R.W. Bro. Frank Bruce and V.W. Bro. Randall Langs as the Deputation to announce to the Most Worshipful the Grand Master that the Officers and Members of The Heritage Lodge U.D., were assembled and desirous of being Constituted and Consecrated. On the return of the Deputation from Grand Lodge, the lodge was opened in the 2nd Degree at 8:55 p.m.

The Grand Master, M.W. Bro. Robert E. Davies entered the Lodge leading a most distinguished procession of the Grand Lodge. The Lodge was subsequently Constituted in accordance with ancient usage, to act as a Regular Lodge within the Jurisdiction of the Grand Lodge of Canada in the Province of Ontario.

The Grand Master, with the assistance of the Grand Chaplain and the Grand Lodge, then proceeded to Consecrate the lodge in conformity with the usages and customs of the Craft. The proclamations having been completed, the M.W. the Grand Master and Members of the Grand Lodge retired from the lodge at 10:07 p.m.

At this time V.W. Bro. Pos called on M.W. Bro. William K. Bailey, the Installing Master, to assume the gavel and proceed with the Installation and Investiture of the first officers of the newly Constituted Lodge, who proceeded with an impressive and dignified ceremony which was conducted with great efficiency and dispatch; and with the exception of W. Bro. Ernest J. Brown, who had

submitted a resignation because of conflicting dates with his Canadian Mother Lodge, the Lodge was Instituted and the Officers Installed in their respective offices. W. Bro. Balfour Le Gresley being Invested as the Inner Guard, and R.W. Bro. N.R. Richards, the Deputy Grand Master, was invested as the Immediate Past Master.

## **LODGE ACTIVITIES**

The major activities of The Heritage Lodge are summarized under the following headings: 1) Research Papers; 2) Grand Lodge 125th Anniversary; 3) Lodge Historian Publication; 4) Lodge Room Restoration Project; 5) The Liaskis Painting; 6) Annual Heritage Banquet; 7) CMRA Papers; 8) Special Lectures; 9) The William James Dunlop Award; and 10) Masonic Artifacts.

### **1. RESEARCH PAPERS**

For the past fifteen years, more than 67 research papers (See Appendix 'A') have been prepared by members of The Heritage Lodge and invited guests. Approximately half of these have been presented in the 'Home' location of The Heritage Lodge in Cambridge, Ontario. The Heritage Lodge was invited to present more than 30 papers at such other locations throughout the Province as Niagara Falls, Hamilton, Toronto, Windsor, London, Chatham, Brantford, Hanover, Barrie, Huntsville, Oshawa, Lindsay, Peterborough, Belleville, Kingston, Brockville, Richmond, Sault Ste Marie, and Sudbury.

Most of the papers have been formally reviewed by more than one reviewer and responded to by the author. In many cases, where time permits, the listening audience is given an opportunity to participate in the informal discussions. When the Lodge was first formed, research papers were published with the quarterly publication of the Lodge which included the minutes of previous lodge and General Purpose Committee meetings, and the lodge summons for the next Regular Meeting. However, as these became too bulky for simple wire stitch binding, the research papers were bound separately (in recent years, perfect glue binding), and published yearly.

From the very beginning, 50 additional copies of summonses, minutes of meetings and lodge proceedings were accumulated for hard cover binding in a single volume every five years. This year will mark the third production and 60 copies will be produced. About five

copies are set aside for special presentations such as the Grand Lodge Library, one or two Craft Lodge libraries and The Heritage Lodge Archives. The others are available, after prior reservation, on a first come basis. Each of the books of the set of three volumes (which will include the 15 year history of The Heritage Lodge) is hand bound by a professional book binder (David Turner of Hamilton) and beautifully embossed with gold leaf lettering.

## **2. GRAND LODGE 125TH ANNIVERSARY**

As part of the 125th Anniversary Celebrations of the Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario, and at the request of the Grand Master, M.W. Bro. N.R. Richards, The Heritage Lodge participated in two important events. First - the preparation of a manuscript *'The Birth of Our Grand Lodge'* to dramatize the formation of the Grand Lodge for presentation, in full costume of the period, at the 125th Annual Communication of the Grand Lodge, July 15, 1980; and second - the *'Heritage of Masonry Display'* at the same Annual Communication.

### **THE BIRTH OF OUR GRAND LODGE**

The basic concepts for a re-enactment of this historic event having previously been discussed in private by M.W. Bro. N.R. Richards and V.W. Bro. J. Pos and subsequently communicated to other distinguished leaders of the Craft, it was not long before plans were implemented to proceed with the work. The following is a chronological summary of the important activities that brought about the final dramatization of those historic events that led to the formation of the Grand Lodge of Canada in the Province of Ontario.

1. Shortly after the 124th Annual Communication of Grand Lodge, R.W. Bro. Charles Emmett, Chairman of the 125th Anniversary Committee, was granted approval by the Grand Master, M.W. Bro. N.R. Richards to include the "Play" as one of the activities of the Anniversary Celebrations.
2. A Coordinator was selected in the person of R.W. Bro. C. John Woodburn. A general outline, including the necessary resource personnel, was prepared, and the operating budget approved.
3. Resource material from many sources was researched and edited by V.W. Bro. J. Pos. Requests for relevant material from the Grand Lodges of Quebec, England, Ireland,

Scotland, New York, and Michigan were made through the office of the Grand Secretary, on October 14, 1979. On November 2, 1979, additional information was solicited from the 28 Senior Lodges in Ontario and Quebec that were active before 1855. Much of this material was received and edited by November 20, 1979.

4. The first general meeting was called by the Coordinator on November 30, 1979. Those in attendance included the selected Script Writers: R.W. Bros. Reg Hoddy, Joel Piper, W. Bros. Greg Robinson, Stewart Greavette and William Tindale; Director: W. Bro. Frank Holland; and Research Editor: V.W. Bro. J. Pos.
5. From December 1, 1979, to January 26, 1980, the Research Editor and Script Writers, developed, revised, modified and finally completed the semi-final draft for the complete manuscript.
6. The Wardrobe Supplier was selected by the Coordinator in November, 1979.
7. The Producer, R.W. Bro. David Bruce was selected in December, 1979.
8. Since the events leading up to the formation of the Grand Lodge took place in four prominent regions of the Province, it was decided to cast the various scenes dramatized in the play from their respective areas and place the organization and rehearsals under the supervision of local directors. In January, 1980, the following were appointed:

Niagara Falls	R.W. Bro. Wallace Secord
Kingston	R.W. Bro. Reg. Hoddy
Toronto	V.W. Bro. Albert Lee
Hamilton	W. Bro. Frank Holland

Including 28 Actors with 6 back-up participants as well as the Narrator, R.W. Bro. William McNeil.

9. By the first week in February, the final draft copy of the complete manuscript had been reviewed by M.W. Bro. Wm.K. Bailey and R.W. Bro. Wallace E. McLeod, and the suggestions and recommendations included in the final copy by the Editor.

10. By early March, the Coordinator had reproduced the final manuscript and distributed copies to the Regional Directors and Producer. Regional Meetings were held with the Director, Producer, Regional Directors and Actors in Kingston, Toronto and Hamilton.
11. From April to May, 1980, rehearsals were under-way in the Regions, and the Producer was busy organizing his support crews for stage preparation, make-up, wardrobe, audio-visual equipment, lighting and ushers, with untiring assistance from the Coordinator.
12. On May 31, 1980, the first general rehearsal, combining all the regions, was held in Malton. (Courtesy of some Company that donated the use of its premises)
13. Regional rehearsals continued through June and early July.
14. The first dress rehearsal was filmed (by a voluntary crew from the Drama Department of the University of Toronto) on July 12, 1980, in the Auditorium of the Masonic Temple at 888 Yonge Street, Toronto. The rehearsal was gratifying to all who had worked so hard to bring the project to fruition, but the filming was a disaster.
15. The 'Play' was dramatized for 1100 Brethren in the Canadian Room of the Royal York Hotel, on Tuesday afternoon, July 15, 1980. At the conclusion of the play, R.W. Bro. Woodburn called on the Grand Master, M.W. Bro. N.R. Richards, to present a beautifully engraved plaque to each of the following:

Director	W. Bro. Frank Holland
Producer	R.W. Bro. David Bruce
Research Editor	V.W. Bro. Jacob Pos

Celebrations were held for the entire cast and production crew immediately following the presentation.

16. Publicity for this particular event commenced in October, 1979. Extensive use was made of the monthly Anniversary Bulletin to publicize the play, and to send out ticket order forms. Regional Chairmen of the 125th Anniversary Committee were kept informed of the progress and the information was passed on to the Lodges and Masons through District News-Letters and Lodge Summonses. An eight-page

brochure was especially designed to outline the play and to identify the cast and organizers; it also served as a historic souvenir for those who attended the performance. In all, more than 85 dedicated Masons actively participated and derived much pleasure from their involvement in the overall production.

## HERITAGE OF MASONRY DISPLAY

During the Anniversary Year, the Public Relations Committee had encouraged many lodges and brethren to re-examine their masonic mementos including: furniture, jewels, regalia, hand crafted tools, coins, letters, charts, certificates, cards, wood and marble engravings, and other memorabilia. Artifacts that had long since been forgotten were restored, identified with brass plates or displayed in glass cases, all with a sense of renewed pride in their Masonic heritage.

Many were invited to share their lodge or personal historical artifacts with their Brethren at the Annual Communication of Grand Lodge in the Ballroom of the Royal York Hotel in Toronto on July 16, 1980, from 12:00 noon to 7:00 p.m. The entire display, which was viewed by more than 2,000 Masons, was under the very capable direction of R.W. Bro. Edmund V. Ralph. Historical items were on display from many districts throughout the Province with notable contributions from the Hamilton and Niagara Districts. Wellington District presented an interesting display and historical record of Masonic carpets. There were several displays of individual craftsmen still in the business of hand crafting and carving beautiful and functional working tools in the various degrees, as well as masonic stained glass windows.

A survey was made of all the artifacts on display, and 100 of the more interesting items were selected to be professionally photographed. The pictures are being classified and cataloged, and will be available as resource material for future masonic scholars.

This vast display of masonic history in one large room demonstrated the need for a more serious investigation of ways and means to preserve our Masonic heritage, if not in a Provincial Museum then certainly by individual lodges throughout the Province. Every mason in the individual lodge should assume some responsibility; the more vocal and active should provide leadership, don't wait unsolicited guidance, put yourself in harness and lead the way. The Craft in general will profit from individual efforts in particular.

However, a lesson of caution may be learned from the following incident:

An interesting item displayed by one of the Lodges was that of a very historic World War I masonic gavel. The lodge members were delighted to have re-discovered a previously forgotten treasure. After the show, a more zealous member of the lodge undertook the task to display the gavel in their lodge building; but in the process of reducing the length of the handle to fit a convenient picture frame, he cut through rolled-up parchment hidden in the hollow of the handle, thereby destroying the historic value of the gavel. Furthermore, he had fashioned a sharp hook from which to hang the gavel and from frequent handling and replacement the wood surface became badly scarred. Therefore, before such restorations are attempted, it is wise to first seek expert advice.

### 3. LODGE HISTORIAN PUBLICATION

At the time of the formation of The Heritage Lodge, the Lodge Historian was not a recognized Officer of the Lodge according to the Constitution of Grand Lodge. Not until the revised Constitution, adopted at the Annual Communication of Grand Lodge on July 19, 1979, and effective January 1st, 1980, was the Lodge Historian recognized as an Officer of the Lodge. Of course many lodges had appointed their respective historians, but their terms of reference were usually self-acclaimed, or handed down by tradition. There was no printed material, and since they could not be invested there was no instruction from that source.

In recognition of this lack of instruction, and in anticipation of the changes in the Constitution, The Heritage Lodge undertook the responsibility of preparing printed instructions for the assistance of Lodge Historians.

R.W. Bro. Charles F. Grimwood, Past District Deputy Grand Master of Waterloo District, volunteered his services. He addressed three possible situations, 1) The Historian in a well established Lodge with no historical record, 2) The Historian in a well established Lodge with a recorded history, 3) The Historian in a new Lodge with no history.

The booklet titled *'THE LODGE HISTORIAN'* was dedicated to the memory of William S. McVittie, Cambridge, P.D.D.G.M., 1906 - 1980. There are still a few copies available from the Lodge Secretary at the original cost of 75 cents.

#### 4. LODGE ROOM RESTORATION PROJECT

It has been said that the future is but a projected reflection of the past. If Freemasonry is to benefit from this axiom, then each of us has a responsibility to preserve the past. This basic principle was very much in the minds of those who founded The Heritage Lodge, because the first of the seven objectives, as recorded in the Lodge By-Laws, reads as follows:

- "1. *To preserve, maintain and uphold those historical events that formed the foundation of Ancient, Free and Accepted Masonry.*"

This no doubt provided the inspiration for the work of the special task force charged with the responsibility to organize a central inventory of items of masonic historical interest, and which will be addressed later in this paper. The sixth objective is reproduced as follows:

- "6. *To endeavour to establish a Masonic Museum*".

The first opportunity to act on the 6th objective came quickly and unexpectedly in the fall of 1977, when a two-storey structure in the town of Simcoe was placed on the Real Estate market.

The well preserved, red brick building, located near the centre of town on Norfolk Street South, was built as the residence for William Mercer Wilson, our first Grand Master. The asking price was \$125,000.00, a princely sum for a young lodge still under Dispensation and having a cash flow of less than \$2,000.00 per year.

Nevertheless, the possibilities were investigated with all the excitement that comes with wishful anticipation. A Real Estate Agent was engaged to appraise the real value. The old home had been commercialized into four separate dwelling units, and a private off-street parking facility provided. The property was accessible from two streets, but the main entrance was approached from Norfolk St., and directly opposite the Norfolk County 'Eva Brook Donly Museum'.

The possibilities were numerous. The large single storey wing could provide space for a museum. One of the dwellings at the rear could provide living space for a curator or custodian. The main

structure could be modified, at a later time when resources became available, to accommodate a restored, lodge room designed, not only to display characteristic furniture and masonic artifacts, but also to serve as a constituted meeting place for masonic lodges desirous of meeting occasionally in ancient surroundings. It could also support Norfolk Lodge No. 10, located just around the corner, in providing facilities for those masons making the Annual Pilgrimage to the grave site of the first Grand Master approximately 3 km south on the same road. The project was ultimately shelved as being too ambitious an undertaking for the fledgling new lodge at that time.

The following year M.W. Bro. Robert E. Davies, having visited The Heritage Park Lodge in Calgary, Alberta, presented a series of coloured slides showing the interior of the restored lodge room as a suggestion for a similar undertaking in Ontario. This unique reconstruction project involved the restoration of an old bank building in the historic '*Heritage Park*' located on the outskirts of the City. The second storey of the bank building was restored as a pre-confederation lodge room. Lodge furniture, characteristic of the period, was refinished and provided an authentic background for display of masonic regalia, furnishings and artifacts.

In the fall of 1978, V.W. Bro. J. Pos met separately with the Executive Officers of both the Doon Pioneer Village, Kitchener, and the Black Creek Pioneer Village, Toronto. The purpose of the meeting was to discuss the possibility of restoring a historical masonic lodge room in a living pioneer village. Each authority expressed a strong desire for the project, but neither was in a position to offer financial assistance.

Bro. Pos also met with the historical and public relations departments of the Bank of Montreal and the Toronto Dominion Bank; but neither was interested in sharing the cost of locating and restoring a suitable structure for our mutual benefits.

A new ray of hope appeared when Bro. Stephen Maizels brought to the attention of R.W. Bro. Ronald Groshaw, that the Development Company, of which he was Vice President, was about to demolish a small two-storey, wood structure that had been moved to the back of a lot that fronted on Woodbridge Avenue, in the town of Woodbridge. The building had served as the Village's Tinsmith Shop prior to Canadian Confederation and during the years 1874 to 1899 had also been the home of Blackwood Masonic Lodge which met in a Lodge Room on the Upper Floor. The building was eventually donated to the Restoration Committee.

Discussions were renewed in earnest with the Officers of The Metropolitan Toronto Regional Conservation Authority (M.T.R.C.A.), who expressed great interest in the restoration project. They were particularly interested in the ground floor for possible use as a tinsmith shop, while the members of the Lodge Museum Committee were interested in using the second floor as a typical lodge room of the pre-confederation period. These meetings resulted in a proposal that was acceptable to both parties. In the meantime, experts of the M.T.R.C.A. had inspected the old building and determined that it would cost \$65,000.00 to disassemble the structure and re-assemble it on a site in the Black Creek Pioneer Village. The construction of a special basement type foundation that would be suitable (Temperature and humidity controlled, and proper lighting) for archival research and storage, would cost an additional \$10,000.00.

The next major concern was obtaining approval and support from Grand Lodge, and permission to develop a program to raise the necessary funds. Accordingly, a *PROGRESS REPORT* prepared by V.W. Bro. Jacob Pos, was presented, under a general heading titled "Future Plans", to the Board of General Purposes at the 126th Annual Communication of The Grand Lodge in Toronto on July 14, 1981. However, since the proposal for the 'Lodge Room Restoration Project' came at the end of a busy meeting, no time was allowed for discussion and no action was taken. However, many favourable comments were expressed after the meeting.

The subject was re-introduced at the Fall Meeting of the Board of General Purposes held in Toronto on November 14, 1981, under the agenda item of "Masonic Visibility in the Community". The minutes of that meeting, as recorded by the Grand Secretary, states *"Thereafter an unanimous consensus was received in support of not only the project but also in support of a campaign to fund this project."*

A letter from the Office of the Grand Secretary, dated December 2, 1981, and addressed to R.W. Bro. Ronald E. Groshaw, Worshipful Master of The Heritage Lodge stated that: *"M.W. Bro. Howard O. Polk, Grand Master, after much deliberation and being in receipt of legal advice, has directed that the following guidelines be established in pursuit of the goal of The Heritage Lodge in the establishment of a reconstructed Masonic Lodge Room in Black Creek Pioneer Village"*. Thereafter followed some seven detailed objectives which, in effect, granted permission to proceed with the intended project; such as: the suggestion that a non-profit holding corporation be formed as a vehicle to conduct such business as authorizing the lease, collecting and administering funds, and any other contractual dealings; permission to approach all lodges in the Jurisdiction, that

they might be given an opportunity to participate in the project; and that the project should be deemed to be that of The Heritage Lodge No. 730, and as such would receive no financial assistance from The Grand Lodge.

At the request of Blackwood Lodge No. 311, V.W. Bro. Pos attended a Regular Meeting of the Lodge on March 2, 1982, to explain, with the use of coloured slides, the Lodge Room Restoration Project.

At the next Regular Meeting of The Heritage Lodge, held in Cambridge, March 17, 1982, a number of motions were passed; the following four were of significant importance to the restoration project:

1. That The Heritage Lodge proceed with the project of providing a century-old masonic building presently located in Woodbridge to Black Creek Pioneer Village for restoration.
2. That The Heritage Lodge proceed to seek a 'Charter' under an appropriate name such as 'The Heritage Masonic Holding Corporation', to provide a vehicle for the business arrangements...etc.
5. That a Task Force be appointed to raise the necessary funds for the Lodge Room Restoration Project. R.W. Bro. Ed Drew was appointed Chairman.
6. That a Second Task Force be appointed to expedite the Lodge Room Restoration Project. W. Bro. Alan Hogg was appointed Chairman.

The Masonic Heritage Corporation came into being June 28, 1982, under Letters Patent authorized by Robert G. Elgie, Minister of Consumer and Commercial Relations. The first Directors listed were: Ronald Gould Cooper, Q.C.; Charles Edwin Drew; Jacob Pos; and Edmund Vernard Ralph. A 'corporate seal' was designed and presented for acceptance to a Regular Meeting of The Heritage Lodge on September 15, 1982; following its adoption, the Secretary was instructed to proceed with the purchase.

The '**Project**' was officially under-way with the signing of the '**Agreement**' between the M.T.R.C.A. and The Masonic Heritage Corporation, on the 11th day of February 1983.

The 'Fund Raising Task Force', under the leadership of R.W. Bro. Ed Drew, took up the challenge to raise \$100,000.00 from the Masons of Ontario. This amount also allowed for a \$25,000.00 endowment fund to provide perpetual maintenance to ensure that the project would not become a burden to future generations of masons. A unique fund raising logo was created called H.O.M.E. (Heritage Ontario Masonic Endeavours); the four initials were enclosed in a solid foundation to represent the concrete basement vault for archival storage, with a stylized gable roof over a portion of the logo symbolizing the lodge room on the second floor and including the printed challenge to *Restore Our Past*.

The fund raising campaign officially began at the Annual Communication of Grand Lodge held in July, 1982, although many committee meetings had been held previously, representatives were appointed in every masonic district, and a number of promotion meetings held at the invitation of several Masonic Districts. A special information booth was set up on the convention floor and staffed throughout the communication.

A luncheon/business meeting was held in the Ballroom of the hotel, where the District Representatives, Grand Lodge Officers and D.D.G.M.s were given an outline of the overall project. The Deputy Grand Master (One of the originators of the Restoration Project), R.W. Bro. Ronald E. Groshaw, spoke enthusiastically to the Brethren and encouraged their support. Following the luncheon, campaign kits were provided to the District Representatives by R.W. Bro. Paul Curry and a short costumed theatrical sketch was presented by V.W. Bro. Bert Wiggins assisted by five other masons. V.W. Bro. Jack Pos had prepared a taped illustrated program consisting of 67 motivating coloured slides; subsequently seven complete copies were made and placed on loan with representatives at strategic locations in the jurisdiction to the various districts. The Financial Statement for the 'H.O.M.E. PROJECT' prepared by the M.T.R.C.A. and dated October 31, 1984, shows a revenue of \$131,600.00 The fund raising campaign was indeed successful but not without a great deal of effort by many dedicated masons.

The first meeting of the Expediting Committee for the H.O.M.E. Project under the direction of W. Bro. Alan Hogg, was held on October 24, 1982. Five months later the first sod was turned as noted below. There then followed some 25 regular meetings with much deliberation and careful planning, from which the other events evolved:

1. *The Sod Turning Ceremony (Black Creek Pioneer Village)* - The Grand Master, M.W. Bro. Howard O. Polk, presided over this important event which marked the tangible beginning of the Restoration Project on March 31st, 1983. In spite of the inclement weather, approximately 30 Brethren of The Heritage Lodge were in attendance.
2. *Laying The Cornerstone* - The Grand Master, M.W. Bro. Ronald E. Groshaw, in the presence of some 1,300 spectators and with the assistance of Mr. Campbell Snider, the building contractor, placed the 'foundation stone' for the restored pre-confederation building in Black Creek Pioneer Village on October 1st, 1983. During the ceremony, Mrs. Florence Gell, Chairman of the M.T.R.C.A. and Mrs. Pauline McGibbon, the Reeve of Pioneer Village and former Lieutenant Governor of Ontario gave speeches. W. Bro. Warren Jones, Secretary/Treasurer of M.T.R.C.A. received an appointment to Grand Lodge and was presented with his apron as Grand Steward (11).
3. *Ribbon Cutting Ceremony* - This long awaited event took place on September 29, 1984, with V.W. Bro. Alan Hogg as Master of Ceremonies. The 'Official Party' included: Hon. James Allan, Hon. Pauline McGibbon, Mr. Cy Strange, R.W. Bro. Ed Drew, Mrs. Florence Gell, Mr. Bill Foster, R.W. Bros. David Bradley and Bob Throop, and Mr. Russell Cooper. Bouquets were presented to Pauline McGibbon, Florence Gell and Margaret Hesp, Commemorative Plaques were presented to Pauline McGibbon and James Allan.

The continuing function of the Expediting Committee, renamed 'Black Creek Masonic Heritage Committee' and recognized as a Standing Committee of The Heritage Lodge, is to maintain liaison with the M.T.R.C.A. on the operation, maintenance, furnishing and staffing of the restored lodge room. It is also the Committee's responsibility to recommend to The Heritage Lodge Committee of General Purposes any improvements to the restored lodge room, its furnishings and any other matter which will enhance the image of Freemasonry portrayed to the general public who visit the village. This committee has had but one chairman since its inception, and the Lodge is very grateful to V.W. Bro. Alan Hogg for his continued service.

The major effort has been the soliciting of volunteers to act as 'Interpreters'. W. Bro. James Major was responsible for

marshalling the initial roster which insured that a volunteer mason would be present to welcome visitors and answer questions every day the village is open to the public.

4. *Dedication Ceremony (June 25, 1985)* - The Grand Master, M.W. Bro. Ronald E. Groshaw, in his address to Grand Lodge stated "... in recognition of the enthusiasm and resourceful manner in which a pre-confederation lodge room was refurbished and refurnished, and to render it a truly authentic memorial to our rich Masonic heritage in this jurisdiction, I was pleased to dedicate this small, special purpose lodge room in its new environment. A large number of our membership are dedicated to act as custodians of this building while Black Creek Pioneer Village is open to the public. By their exemplary demeanour, I feel confident that Masonry can be projected to the public as a force of goodness and stability." (12).

The original home of Blackwood Lodge No. 311, G.R.C., in Woodbridge, Ontario, has now been restored and is situated just inside the main entrance to the Black Creek Pioneer Village on Shoreham Drive, Downsview, Ontario. This 'living pioneer village' with a background of many restored, pre-confederation buildings, representing many phases of Pioneer Ontario Living, now includes an authentic lodge room of the period providing a window on our masonic past to more than 300,000 visitors annually.

## **5. THE LIASKIS PAINTING**

The accomplished Toronto Artist, Basil Liaskis, an Honorary Member of The Heritage Lodge, donated his time, talent, and generosity to create exclusively for The Heritage Lodge, a beautiful watercolour of the two-storey 'Tinsmith Shop' with the 'Masonic Lodge Room' on the second floor, in the Black Creek Pioneer Village, Toronto. Brother Liaskis donated his original work as well as the limited edition prints (350) to the Lodge. The magnificent lithograph was printed on acid-free rag paper, in order to preserve it for generations to come. The selling price for each limited edition is \$75.00, with all proceeds designated to The Heritage Special Projects Account. There are still a few prints remaining. The original work is currently on loan to the National Art Gallery, Ottawa.

## 6. THE ANNUAL HERITAGE BANQUET

There was a general feeling amongst The Heritage Lodge Brethren that there was too large a gap of inactivity between the Installation and Investiture Ceremonies in November and the next Regular Meeting of the Lodge the following March. To fill this void it was decided to hold a special dinner meeting sometime in January and invite a special guest speaker.

Accordingly, the 'First Annual Heritage Banquet' was held in the York Masonic Temple, Toronto, Ontario, January 31st, 1985. The Guest Speaker on this occasion was R.W. Bro. H. Allan Leal, Q.C. and Officer of the Order of Canada, who presented a most interesting paper titled "*James Kirkpatrick Kerr - His Life and Times*".

The concept was so well received that 'The Annual Heritage Banquet' is one of the major highlights of the year. The next five Banquets were held in the Banquet Hall of the Visitors Centre in the Black Creek Pioneer Village. The Eighth Annual Heritage Banquet was held again in the York Masonic Temple, Toronto.

Other Distinguished Speakers are listed as follows:

- 1986 - Bro. Hon. John Ross Matheson Q.C.
- 1987 - V.W. Bro. Burton C. Matthews, President University of Guelph
- 1988 - M.W. Bro. Robert N. Osborne, Grand Master Grand Lodge of Michigan'
- 1989 - Jerry Marsengill, FPS, President Philalathes Society
- 1990 - Bro. Rabbi Dr. David Monson LL.D.
- 1991 - R.W. Bro. Wallace E. McLeod, Grand Historian, G.R.C.
- 1992 - V.W. Bro. John Lawer Q.C., Sovereign Grand Commander, Supreme Council 33 Deg. A.& A.S.R. of Freemasonry of Canada

## 7. CMRA PAPERS

At a Regular Meeting of The Heritage Lodge held in the Port Hope Masonic Temple, March 21st, 1984, a Special Task Force (13) with R.W. Bro. Balfour Le Gresley as Chairman and assisted by R.W. Bros. Jack Moore and Jack Pos, and W. Bro. Dick Marshall, was commissioned to look into the possibility of reprinting the 116 Bulletins comprising some 2000 pages and published between the years 1949 to 1976, by the Canadian Masonic Research Association.

R.W. Bro. Wallace McLeod was added to the Committee before the second meeting at the home of Daisy and Jack Pos on September 2, 1984. R.W. Bro. Ed Ralph and W. Bro. James Major were added to the Committee before the December 16, 1984, meeting at the home of Balfour LeGresley. R.W. Bro. Jack Moore withdrew at this time. Five other meetings were scheduled up to May 12, 1985.

R.W. Bro. J. Lawrence Runnalls, who had formerly served the office of President and Secretary of the Canadian Masonic Research Association and who had authored nine of the papers, provided valuable encouragement and guidance to the Committee. Bro. Runnalls also prepared the Foreward to the final three volume production.

From November 1984 until April 1985 Masons across Ontario were asked to show their interest in the project. The response surpassed 600 and advance payment was requested in the amount of \$55.00 per set. By October 15, 1985, more than 750 orders had been received and printing was begun by the Maple Leaf Press Inc., Toronto. Just over 11 complete sets were printed to provide as many masons with a prized addition to their personal library. A net profit of over \$14,000.00 was turned over to The Heritage Special Projects Fund.

## **8. Special Lectures**

The First Public Lecture sponsored jointly by The Heritage Lodge and the Hamilton Masonic Past Masters' Association was held in the MacNab Street Presbyterian Church Hall, Hamilton, Ontario, on October 30, 1984. This was a Bicentennial Project <CELEBRATING TOGETHER> - <1784 - ONTARIO - 1984>. The Special Speaker on this occasion was Professor Dr. Robert L. Fraser from the University of Toronto who provided a new perspective of *Sir Allan N. MacNab - "The Making of the Peaceable Kingdom"*. R.W. Bros. Ed Ralph and Wayne Elgie provided the leadership for this experiment in sponsoring public lectures. While the project was succesful, no other public meetings have been held.

A North American Masonic Lecture Tour, featuring W. Bro. John Hamill P.A.G.D.C., , a renowned International Lecturer on Freemasonry, was co-ordinated by The Heritage Lodge under the direction of R.W. Bro. Ed Ralph. While the May, 1989, Lecture Tour was concentrated in eight major centres in Ontario (Toronto, Ottawa, Kingston, Windsor, St Catharines, Sudbury, North Bay, and Tottenham), out of Province lectures were presented in Edmonton and Calgary, Alberta, Winnipeg, Manitoba, and Columbus, Ohio.

The Lecture Tour was approved by the Grand Lodge and the inaugural Banquet was held in the Scottish Rite Cathedral in Hamilton, Ontario. W. Bro. Hamill is the Librarian and Curator at Freemason's Hall, London England, Recipient Grand Honours in the Craft and Royal Arch, Author of three Masonic books and numerous papers, and Past Master of Quatuor Coronati Lodge No. 2076.

The Heritage Lodge had planned to publish all the Lectures of the Lecture Tour in a single bound volume; but copies of the original manuscripts were never received. However, a similar lecture tour was held in June, 1991, in Australia, under the auspices of the Lodge of Research No. 218, A.F.& A. Masons of Victoria. W. Bro. Hamill ceded the World Rights to the Australian Masonic Research Council. Therefore, this lecture series will be found published nowhere else. The paper titles are as follows: \* *Whence come we?* \* *Whither are we going?* \* *Freemasonry in England.* \* *Contemporary Anti-Masonry in England.* \* *English Royal Freemasons.* \* *The Development of the Lodge.* \* *The English Royal Arch.* \* *How England handles Fraternal Relations.* Only a limited number of copies were to be printed.

## 9. THE WILLIAM JAMES DUNLOP AWARD

The concept for this award was introduced by R.W. Bro. Frank J. Bruce, Chairman of the Award of Merit Committee, at the Regular Meeting, November 16, 1983, to the effect that:

*"The Lodge wishes to recognize the outstanding contribution made by a Mason, whether a member of The Heritage Lodge or not, to the Craft within Ontario. This will be in the form of a Plaque called 'The William James Dunlop Award'. It is not intended to be based on any particular time frame, and not more than ONE given per year. But is given for a continuing contribution to Masonry."*

There then followed 12 itemized conditions for the award and the selection procedure. To date, there have been but three recipients for this award, namely:

R.W. Bro. Wallace E. McLeod, November 20, 1985

R.W. Bro. Jacob (Jack) Pos, September 17, 1986

R.W. Bro. David C. Bradley, November 16, 1988

## 10. MASONIC ARTIFACTS

The 'Fourth & Seventh Objectives', taken from the Preface of the Lodge By-Laws state:

- "4. *To organize and maintain a 'Central Inventory' of items of historical interest in the possession of Lodges.*"
- "7. *To encourage Masonic Scholars and Lodge Historians to become more interested in the history of their own Lodges and their artifacts.*"

The Lodge Committee to address the above objectives is called the 'CENTRAL DATA BANK'. When this committee was first formed, the members were expected to visit extensively across the Province and search out items of significant interest, record the important historical information and verify the factual data. This information should then be processed, catalogued and properly stored for protection and easy access. Such artifacts or historical items so discovered would always remain in the possession of the respective lodges. Many lodges have already re-discovered important items of local historic significance and restored them for suitable display in the lodge room or in adjacent facilities, for viewing by their members and visitors.

W. Bro. Balfour LeGresley, Chairman of the Central Data Bank Committee in 1978, reported (Vol. 02, No. 04, pg.4) (10), "A list of 40 items of masonic interest and significance with a brief comment concerning the item, its location and the person to contact, had been prepared. It was planned to research the items and add to the list." The author recalls having made a special trip to Vittoria Lodge No. 359, Wilson District, at the request of Bro. Le Gresley to photograph several items of interest including a unique red oak chair made by the Pullman Coach Company in Brantford and first used as the Judge's Chair by our first Grand Master when the seat of government for Talbot District was located in Vittoria. Many similar objects, located in various lodges throughout the jurisdiction have been photographed and catalogued. But there are many more and the task is enormous.

Pictures, both coloured and black & white, provide an excellent record of our past. Articles that are too valuable to display in open exhibits and must be safely secured can be exhibited by means of photographic reproductions. These may include gems

mounted in silver and gold for masonic jewels; or handcrafted cut glass and ceramics; and ornate carvings in wood and marble. Pictures can also serve as a reminder of lost items that may some day be recovered. For example, photographic records of several historical items of the former Grand Lodge Library at 888 Yonge Street, are available and show, for example, two hand painted silk aprons believed to predate 1800 from the Grand Lodge according to the Ancient Constitution. They are presumed lost, but could be identified by the photographic record.

The Heritage Lodge has recently purchased high quality recording and amplification equipment with wireless microphones to record not only the informal verbal presentation and reviewers comments, but the informal discussion from the audience. These cassettes will be catalogued and made available to the general membership.

## A CONSCIENCE FOR THE FUTURE

From the charge of investiture for the Lodge Historian, we are admonished *"Your diligence and discrimination in faithfully recording and reporting the events of the lodge are especially necessary in order that the brethren of the future may know and appreciate the past."* This is good advice not only for the Lodge Historian, but for each of us who has a special interest in preserving our Masonic Heritage.

But you say what can the individual mason do? After 600 years of craft masonry that has been researched by many eminent scholars what is there possibly left for me to discover? The first thing to do is visit a number of museums, a good place to start is the one located next to the Lodge Room of Niagara Lodge No. 2. Then visit more extensive museums to broaden your perspective and form an appreciation of the large number of possibilities. Perhaps you may be influenced by pleasures from you past when you may have found satisfaction in collecting cards featuring sports heros, stamps and coins from different countries, favourite comic books, medals, hand guns, etc. Then make a tour of antique shops, 'used books' shops, attend 'flea markets' and take in garage sales. Pieces of our masonic past are everywhere just waiting to be discovered.

Once you have collected a few items, your own personality and special interest will probably lead you into some specialty such as: collecting masonic stamps, coins, medals, post cards, glass, ceramics, jewellery, working tools, symbolic ornaments, gavels, rug

patterns, lithographs, books, rituals, certificates, parchments, to name a few. As your collection grows, you will need to design a means of displaying the items, perhaps in special albums, picture frames, wall mountings, display cases, and free standing floor pedestals. Most of us have an inherent desire to possess something of intrinsic value, we admire and indeed may even envy that which is in another's exchequer, but with a little effort we too can capture something of the past. Perhaps the search may be more rewarding than the discovery.

The late R.W. Bro. Wm. S. McVittie took on the challenge to photograph every craft lodge meeting place in the Province of Ontario. Unfortunately this work was not completed before he died and no one has picked up the challenge to complete the work. As a past member of the Grand Lodge Advisory Committee on Lodge Buildings, I am surprised that they do not have a complete inventory of all such facilities, in fact they don't even have a record of floor plans or lodge lay-outs except in those cases where plans for new and remodelled facilities have been submitted for approval. Therefore, if our Grand Lodge doesn't have anything such as a museum, or records of lodge facilities, then the possibilities for individual pursuits are unlimited.

This year marks the beginning of the next 200 years in the history of Niagara Lodge No. 2. It is the first lodge authorized to wear the newly designed bicentennial apron. Therefore it is most appropriate that someone from Niagara Lodge should research the subject of 'Masonic Aprons' tracing its origin from the operative plain full length apron as illustrated in "*Hogarth's Night*" (16), and soon followed in the 18th century by aprons with adorned with various kinds of decorations and dashes of colour in edgings and linings of blue, red and green (17), to the current designs offered by the regalia suppliers and now the new bicentennial apron. It would be a real challenge to arrange a display of aprons from the earliest of times to the present day.

My personal challenge is the collection of masonic rug patterns, one of the most beautiful patterns is that which was designed in 1914 by Bro. Joseph S. Cook (17), a member of Guelph Lodge No. 258, and head designer and pattern maker of the Guelph Carpet Mills. The same pattern was used for several other lodge rooms in the Province; including: 1) the Masonic Hall in Mimico, 2) the old lodge room on the third floor in the Masonic Temple in St. Catherines, 3) the lodge room of Onandago Lodge No. 519, and 4) a lodge room in Eastern Ontario perhaps in the Belleville or Kingston area; however in the latter case the building was destroyed

by fire sometime in the mid 1960's. These carpets are no longer made and when the remaining carpets are worn and replaced with plain carpets another piece of our history will be lost. Unless someone can salvage a representative panel of the design and preserve it in a picture frame for display.

Mention was made earlier (pages 156-157) of the difficulties encountered by Societies and Associations and their unsuccessful attempts to organize themselves under the umbrella of the Grand Lodge of Canada in the Province of Ontario. The Heritage Lodge was equally thwarted in their initial efforts, but perseverance prevailed and the Research Lodge, with limitations, was eventually Constituted; but it took the Lodge By-Laws Committee, with W. Bro. Donald Thornton as Chairman, another five years to successfully bring about important changes to the Constitution (19), that apply to research lodges.

These changes (new Part IIA, Section 383A), list 27 amendments which were adopted at the 135th Annual Communication held in Toronto, July 18, 1990. It is now possible, with the consent of the Grand Master and the Grand Lodge of Canada in the Province of Ontario, to form Lodges for the purpose of masonic study and conducting research in masonic and related matters; and after operating under dispensation for a period of not less than 6 months, may petition for the granting of a charter.

Research lodges shall report to the Grand Master or his designate, and shall not be assigned to any particular masonic district.

Research lodges may admit as 'subscribing members' (without the necessity of balloting), those who desire to be aware of and support the progress of masonic research in Ontario but do not desire full membership.

All 'members' of a research lodge must maintain active membership in good standing in a regular lodge of this Grand Lodge. Membership in a research lodge only shall not qualify a mason to continue membership in good standing of this Grand Lodge. These are but a few of the changes that now make it possible for others in the Jurisdiction to form research lodges.

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Jack Pos

## THE NARROW BOUNDARY

So each one stand, - a narrow line  
Divides the future from the past, -  
A little space to labor in,  
Too brief for purposes so vast.

Those grand designs, whose tracing proves  
Our inspiration is from heaven, -  
Those boundless hopes, - those deathless loves;  
'Tis but a day to these is given!

Then let us labor while we can -  
Throw off the burdens that oppress -  
Redeem this poor and fleeting span  
And look to God to help and bless?

And should we seek, to give us cheer,  
Examples of the bold and true,  
A cloud of witnesses is here,  
To prove what laboring men can do.

Rob Morris\*

\* Masonic Odes and Poems by Rob Morris, published by the Masonic Book Club, 1990, p. 47.

## OUR DEPARTED BRETHREN

The following names of deceased members of The Heritage Lodge No. 730, G.R.C., have come to our attention during the past year. In several cases, the specific date of passing was not known.

**M.W. Bro. James Noble Allen** (Charter Member)

Dunnville

Amity Lodge No. 32, G.R.C.

Died May 9, 1992

**W. Bro. Alfred Best**

Wellington

Consecon Lodge No. 50, G.R.C.

Died February 16, 1992

**V.W. Bro. Clyde Bowman** (Charter Member)

Brantford

Scotland Lodge No. 193, G.R.C.

Died October 15, 1991

**Bro. David Randall Edwards**

Died January 3, 1992

**W. Bro. Robertson Gillelan**

Toronto

General Mercer Lodge No. 548, G.R.C.

Died October 2, 1991

**Bro. James LeSage**

Scarborough

Bedford Lodge No. 638, G.R.C.

Died in 1992

**W. Bro. Thomas Russell McLelland**

Toronto

Connought Lodge No. 501, G.R.C.

Died in 1992

**Bro. Ronald Wilson Padgett**

Islington

Runnymede Lodge No. 619, G.R.C.

Died September 22, 1990

(Notified Aug. 28, 1991)

**W. Bro. Leslie Trenwith Richardson**  
Caledonia  
Cochrane Lodge No. 530, G.R.C.  
Died August 8, 1990

**V.W. Bro. John Storrie**  
St. Catharines  
Adanac Lodge No. 614, G.R.C.  
Died May 14, 1992

**Bro. John Arthur Bott Thomson**  
Wyoming  
Huron Lodge No. 392, G.R.C.  
Died September 2, 1991

**V.W. Bro. Gordon Henry Wilker**  
New Hamburg  
New Dominion Lodge No. 205, G.R.C.  
Died April 8, 1991  
(Notified August 30, 1991)

### **THE LAND OF MILK AND HONEY \***

Thou land of milk and honey, land of corn, and  
oil, and wine,  
How longs my hungry spirit to enjoy thy food  
divine!  
I hunger and I thirst afar, the Jordan rolls-  
tween,  
I faintly see thy paradise all clothed in living  
green.

My day of life declineth, and my sun is sinking  
low;  
I near the banks of Jordan, through whose  
waters I must go:  
Oh, let me wake beyond the stream, in land  
celestial blest,  
To be forever with the Lord in Canaan's prom-  
ised rest.

\* Last two verses from Rob Morris's poem 'The Land of Milk and Honey from Masonic Odes and Poems, published by the Masonic Book Club, 1990, p. 66.

## **GRAND LODGE OFFICERS (1991-1992)**

### **The Most Worshipful The Grand Master**

**M.W. Bro. Norman E. Byrne**  
166 John Street South,  
Hamilton, Ontario, L8N 2C4

### **The Deputy Grand Master**

**R.W. Bro. C. Edwin Drew**  
5 Scotland Road,  
Agincourt, Ontario, M1S 1L5

### **The Grand Secretary**

**M.W. Bro. Robert E. Davies**  
P.O. Box 217  
Hamilton, Ontario, L8N 3C9

## **THE HERITAGE LODGE OFFICERS (1991 - 1992)**

Wor. Master	R.W. Bro. Frank Dunn
Immediate Past Master	R.W. Bro. Wilfred T. Greenhough
Senior Warden	W. Bro. Stephen H. Maizels
Junior Warden	W. Bro. David Fletcher
Chaplain	R.W. Bro. R. Cerwyn Davies
Treasurer	R.W. Bro. Duncan J. McFadgen
Secretary	R.W. Bro. Rev. W. Gray Rivers
Assistant Secretary	V.W. Bro. George F. Moore
Senior Deacon	R.W. Bro. Kenneth L. Whiting
Junior Deacon	W. Bro. Thomas Crowley
Director of Ceremonies	V.W. Bro. Donald B. Kaufman
Inner Guard	R.W. Bro. Larry J. Hostine
Senior Steward	W. Bro. George Napper
Junior Steward	R.W. Bro. E. (Ted) Burton
Organist	R.W. Bro. Leonard R. Hertel
Historian	R.W. Bro. Fred R. Branscombe
Tyler	W. Bro. Gordon L. Finbow
Auditors	R.W. Bros. Kenneth G. Bartlett & James Curtis

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Liaskas Paintings	R.W. Bro. Frank G. Dunn
Annual Banquet	R.W. Bro. Jack D. MacKenzie

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R.W.	Bro. Jack Pos	1977 - 78
R.W.	Bro. Keith Flynn	1979
R.W.	Bro. Donald G.S. Grinton	1980
M.W.	Bro. Ronald E. Groshaw	1981
V.W.	Bro. George E. Zwicker	1982
R.W.	Bro. Balfour Le Gresley	1983
M.W.	Bro. David C. Bradley	1984
R.W.	Bro. C. Edwin Drew	1985
R.W.	Bro. Robert S. Throop	1986
W.	Bro. Albert A. Barker	1987
R.W.	Bro. Edsel C. Steen	1988
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